

THE SPIRIT of MISSIONS

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Pictures of Some Convention Personalities

A Visit to Our European Churches

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The Church and Adult Education

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No. 7

CONTENTS

Frontispiece: The First Martyr of the Church in Hankow.....	444
A Visitation of Our European Churches..... <i>The Rt. Rev. Hugh L. Burleson, D.D.</i>	445
Dr. Reinheimer Heads Training Institute.....	451
Religious Education Opportunities at Denver..... <i>The Rev. John W. Suter, jr.</i>	453
New St. Luke's Hospital, Ponce, is Opened..... <i>The Rt. Rev. Charles B. Colmore, D.D.</i>	455
Sewanee Province Plans Teaching Mission..... <i>The Rt. Rev. Henry J. Mikell, D.D.</i>	457
Old Catholic-Anglican Rapprochement Near..... <i>The Rev. William C. Emhardt, Ph.D.</i>	459
Seminarian Visits Japanese in Brazil..... <i>The Rt. Rev. William M. M. Thomas, D.D.</i>	463
Chinese Church Holds General Synod..... <i>The Rev. John W. Nichols, D.D.</i>	464
Historic Bonds of Sino-Japanese Churches..... <i>The Rt. Rev. P. Y. Matsui</i>	467
Eight Pages of Pictures from the Field.....	469
The Church's Function in Adult Education..... <i>Sarah Cadoo Leidt</i>	477
New Church at Silver City, Canal Zone, in Use.....	483
Jottings from Near and Far.....	484
Sanctuary: For a Good Use of Summer Holidays.....	486
Who? What? When?	496

THE NATIONAL COUNCIL

DEPARTMENTS

Domestic Missions	488
Foreign Missions	489
Across the Secretary's Desk.....	490
With Our Missionaries.....	490
Religious Education	491
Missionary Education	491
College Work	492
Christian Social Service.....	494
Publicity	495
Field	496

AUXILIARIES

The Woman's Auxiliary	497
American Church Institute for Negroes.....	499
COÖPERATING AGENCIES	
Brotherhood of St. Andrew.....	500
Church Army in U.S.A.	500
The Church Periodical Club.....	502
Church Mission of Help.....	502
The Seamen's Church Institute of America.....	503
The Daughters of the King.....	503
The Girls' Friendly Society.....	504
The Guild of St. Barnabas.....	504

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THE FIRST MARTYR OF THE CHURCH IN HANKOW

The Rev. Fung Mei-Ts'en while priest-in-charge of St. James' Church, Chuho, was killed by a Communist Band. The National Council is raising a memorial fund to provide for his widow and children (See page 489)

The Spirit of Missions

JULY
1931



VOLUME XCVI
No. 7

A Visitation of Our European Churches

Too little known, our parishes on the Continent do a useful service. Americans going abroad will find this article a helpful guide

By the Rt. Rev. Hugh L. Burleson, D.D.
Bishop of South Dakota; Assessor to the Presiding Bishop

"OVER THERE! over there!" In the days of the World War there was a song with this refrain. It described America as hastening to help in what we felt to be a great cause, which was vitally associated with the welfare of mankind. We have ceased to sing that song, but I earnestly hope that you will feel something of its spirit as you read this account of a recent official visit to those outposts which we have planted—some of them long years ago—on the continent of Europe.

These churches abroad, though they are children of our common Mother, are far too little known to us here at home, and if we think of them at all, it is not as our representatives, or as integral

factors in a common undertaking, but as volunteer growths which have vagrantly sprung up outside our recognized boundaries, and which are but remotely related to our world-wide missionary undertaking. Indeed it is doubtful whether one Churchman in a thousand knows what churches we have in Europe, or why they should be there at all.

We realize that many thousands of our fellow-countrymen, either from business necessity or personal preference, reside more or less permanently abroad. We can understand that they may wish to have places of worship, and clergy to conduct services, administer sacraments, and train their children in religion. If they succeed in getting these things no

Our Churches in Europe

FRANCE

PARIS—Pro-Cathedral of the Holy Trinity, Avenue George V; the Rev. F. W. Beekman, D.D., *Dean*. St. Luke's Chapel; the Rev. Harold Belshaw, *Canon*.

NICE—Church of the Holy Spirit; the Rev. Samuel McComb, D.D., *Rector*.

GERMANY

DRESDEN—St. John's Church, Salvatorplatz 1; the Rev. Edward W. Bruce, *Rector*.

MUNICH—The Church of the Ascension; the Rev. Richard M. Doubs, *Priest-in-charge*.

ITALY

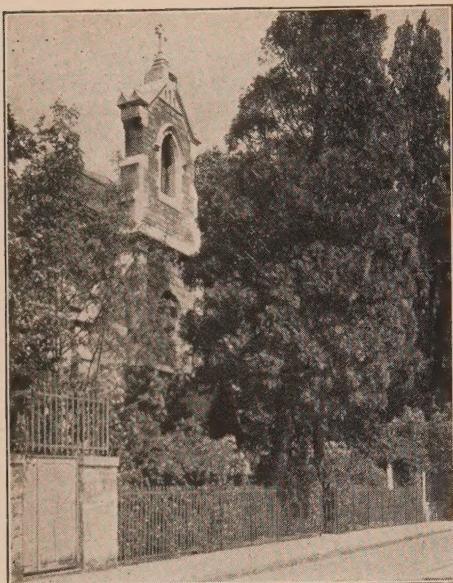
FLORENCE—St. James' Church, Via Bernardo Rucellai; the Rev. K. A. Stimpson, *Rector*.

ROME—St. Paul's Church, 58 Via Nappoli; the Rev. Theodore Sedgwick, D.D., *Rector*.

SWITZERLAND

GENEVA—Emmanuel Church; the Rev. Everett P. Smith, *Rector*.

THE SPIRIT OF MISSIONS



EMMANUEL CHURCH, GENEVA

Built in 1877, its cornerstone was laid by
U. S. Grant while on a world-tour

one objects, but on the other hand no one is greatly interested. After all, why should we be concerned on behalf of those who have the bad taste to live abroad; or why count as of importance the work of clergy who desert the land of their birth for the glitter of European capitals? Are they doing anything which at all compares with the service rendered by other missionaries who sail west across the Pacific instead of east across the Atlantic?

II

AMONG THE VARIOUS duties which have fallen to me as the representative of three successive Presiding Bishops, none has been more interesting than the visitation, last May, of our churches in Europe. Although undertaken rather too late in the season, and of necessity crowded into a space of time much too brief, the trip around our circle of ecclesiastical outposts was stimulating and picturesque, giving evidence of excellent foundations laid by devoted men of a former generation, of varied and unique service now being rendered, and suggesting the part which these focal points of world-influence may play in the new day which lies before us.

Most fittingly our first stopping place is Geneva; lovely old city, inhabited before the dawn of history, and seat of the League of Nations. We have come to it by a swift trip across the Atlantic on the *Mauretania*, with only two hours in Paris to pick up our itinerary and receive the necessary information from the Very Rev. F. W. Beekman, chairman of our Executive Committee for the European Churches. It is a hardship to leave Paris so soon, but we shall see it again when we have swung around the great circle.

Although not our oldest work in Europe, the organization of EMMANUEL CHURCH, GENEVA, was effected nearly sixty years ago. It was in July, 1873, that the Rev. William Chauncey Langdon, of whom we shall hear again in connection with the Church in Rome, began our services in Geneva. Later in the same year the then Bishop of Albany, William Croswell Doane, visited and organized Emmanuel parish. Services were held during the next four years in such quarters as could be obtained and by a number of different clergy. In this list appear the names of the Rev. (afterwards Bishop) William N. McVickar, and the Rev. Leighton Parks.

On July 27, 1877, the cornerstone of the attractive stone church was laid by President U. S. Grant, who was visiting Geneva, and Emmanuel Church was opened for services on Easter Day, 1878.

Many clergy have served this congregation, the present rector being the Rev. Everett P. Smith, who is now completing his tenth year. Under him the parish has made fine progress and has taken a leading place in this distinguished city.

Last year, in the rear of the church building, and facing upon an important street, he completed a beautiful parish house. Built on foundations laid in 1877, it cost thirty thousand dollars, of which two-thirds was given by Americans living in Geneva, and the remainder by interested friends. It has a mortuary chapel in the crypt, reception hall, reading room, and library on the ground floor, an auditorium and Sunday school rooms above. In every way it is admirably adapted to

A VISITATION OF OUR EUROPEAN CHURCHES

serve the need in this city to which the whole world resorts.

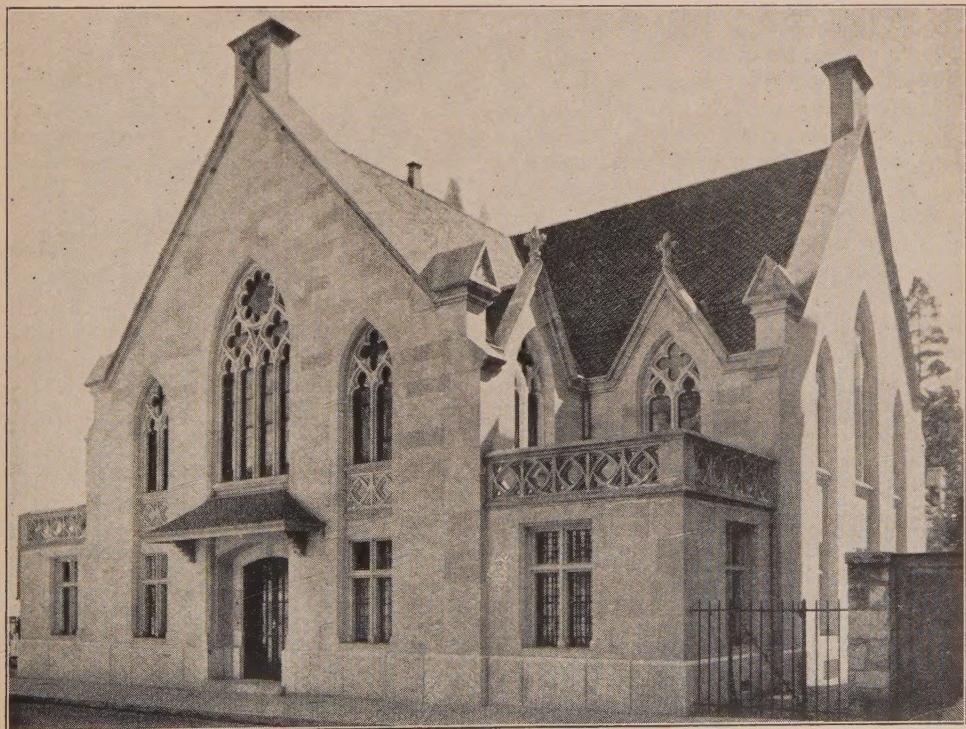
It is significant that Emmanuel is the only American church in Geneva, and is therefore the recognized religious center of the entire American colony, including Protestants of all names, Jews, and Unitarians. The opportunity for service is a wide one.

In the midst of the world-famous Riviera, down on the sunny southern coast of France, we find our second outpost, THE CHURCH OF THE HOLY SPIRIT, NICE.

On an October Sunday in the year 1873, some forty people gathered in the parlor of the Hotel Mediterranean to take part in a service held by the Rev. W. N. McVickar. Before the end of the year a parish had been organized, a vestry chosen, and Mr. McVickar elected rector. After three years of faithful service he returned to the United States to become

rector of Holy Trinity, Philadelphia, and later, Bishop of Rhode Island. He was succeeded by the Rev. John Cornell, whose ministry lasted for eighteen years. During this period the present lovely Church of the Holy Spirit was built on one of the leading boulevards. It is Gothic of the early decorated period. He next started an endowment fund with the generous aid of Mr. and Mrs. R. J. Niven, and in 1888 Mrs. Niven bought a lot alongside the church, built a suitable rectory, and presented it to the vestry. When Mr. Cornell resigned in 1894 he left property worth seventy thousand dollars and an endowment of thirty thousand dollars. Two faithful and able priests followed him, and the rector for the past four years has been the Rev. Samuel MacComb, sometime of Emmanuel Church, Boston, whose gifts as a preacher are widely recognized.

From its inception this church has been



PARISH AND COMMUNITY HOUSE, EMMANUEL CHURCH, GENEVA

Built on foundations laid in 1877, this attractive building was completed in 1930 at a cost of \$30,000. It is admirably adapted to service in this city to which the whole world resorts

THE SPIRIT OF MISSIONS



A BURNE-JONES MOSAIC IN ST. PAUL'S CHURCH, ROME

The importance of our work in Rome, now in charge of the Rev. Theodore Sedgwick, cannot be overstressed. This mosaic is but one of the many treasures with which the church is adorned

free to all comers and it ministers to "all sorts and conditions of men". It is indeed noted for its real catholicity. The Russian Archbishop, the English chaplain, the Scottish chaplain, the pastors of the Waldensian and the French Lutheran Churches have on special occasions taken part in its services. It supports, with its sympathy and contributions, all the philanthropic activities of this constantly shifting community. Both Americans and Englishmen make up its vestry. Lying between Cannes on the west and Monte Carlo on the east, Nice has a varied and cosmopolitan constituency, to whom the present rector is ably commanding the Christian religion.

A ride of sixteen hours takes us into the heart of Italy, to the ancient city of the Cæsars, and the present stronghold of the Papacy. With the exception of the Methodists we have the only American church, ST. PAUL'S, in ROME. It is the only one, by the way, inside the walls of the Eternal City which bears the name of St. Paul. It remained for America to create a monument to him within the city of his martyrdom!

And a wonderful monument it is! Noble and symmetrical in structure, adorned with treasures gathered by its first great rector and the lovely mosaics of Burne-Jones, it has been made by the Italian Government a national monument, and will be protected as such.

As early as 1857, the Rev. William Chauncey Langdon, whom we mentioned in connection with Geneva, while traveling abroad, felt keenly the spiritual needs of our countrymen in Europe; two years later he asked help from the Board of Missions to found a chapel in Rome. Unable to arouse interest, he secured the consent of his Bishop, Alonzo Potter, and went himself to Rome. A parish was organized and he was elected rector. An historian of the early day quaintly says:

This sprout of the Church, planted in the midst of the Papal heresy, throve so vigorously that early in January, 1860, it was able to send an offertory of fifty dollars to the struggling mission of Nashotah in our western land.

The outbreak of our Civil War, in 1861, caused disintegration in the American colony, and although services of a sort were continued, it was not until

A VISITATION OF OUR EUROPEAN CHURCHES

1865, when the Rev. Theodore B. Lyman, afterwards Bishop of North Carolina, became rector, that definite progress was possible. Bishop Kip, who was in Rome that year, gave great encouragement.

After four years of earnest and effective work Dr. Lyman returned to America and was succeeded by a young man who, traveling for his health, had preached his first sermon in Rome, and was afterwards in temporary charge. Thus casually appears upon the scene the Rev. R. J. Nevin, whose name will be forever associated with the work of our churches in Europe, and whose rectorship of thirty-seven years created our wonderful equipment in Rome. His artistic and literary ability, his wisdom and prudence under difficult conditions, his power to arouse interest and to enlist aid, were conspicuous. Our glorious church, with its fine parish house and rectory, stands as his fitting monument.

On his death in 1906, Dr. Nevin was succeeded by the Rev. Walter Lowrie, who was rector for twenty-four years—another notable record. The Rev. Theodore Sedgwick is now in charge.

It would be difficult to overstress the importance of our work in Rome. Not only are we caring for the spiritual needs of our fellow-countrymen, isolated in this stronghold of Papal power; we are also bearing effective witness to primitive catholicity, and are interpreting American religion, not in terms of attack or denunciation, but by deeds of service and goodwill. In striking contrast to some Protestant activities, it is said that we have never encountered anything but courtesy and consideration.

In addition to services beautifully rendered, St. Paul's has an active church school, a chancel guild, and an interested branch of the Woman's Auxiliary numbering some thirty members. Dr. and Mrs. Sedgwick are making our American Church a vital factor in Roman life.

Four hours north from Rome, and we seem to have dropped four centuries of time, we find ourselves in the heart of the Renaissance, at Florence, city of Dante and Leonardo, Giotto and Angelico, the

Cosmos and Lorenzo. Nowhere else has the atmosphere of that awakening day of the world's life been so marvelously preserved. Because of this it must always be a center of art and culture, offering peculiar treasures to those who seek to understand those great movements upon which are builded the best which our modern civilization has to offer.

In FLORENCE we have in ST. JAMES' CHURCH an appropriate and effective property. Our work was begun here about 1890, the Rev. Mr. Connelly being the pioneer. It was his successor, the Rev. Herbert Venables, who through eighteen years of devoted service built St. James' American Church and rectory in the Via Bernardo Rucellai. He lived to see his work completed, but this fine monument to his energy and devotion was consecrated one month after his death on November 8, 1911. We have no more picturesque and attractive property in Europe.

After the death of Dr. Venables, the



ST. PAUL'S CHURCH, ROME
The only church within the walls of the Eternal City which bears the name of St. Paul

THE SPIRIT OF MISSIONS

Rev. H. R. Wadleigh was rector for nine years. He still makes his home in Florence and renders assistance. Others who have been in charge are, the Rev. J. P. de B. Kaye and the Rev. A. B. Hunter, well-known for his devoted service at St. Augustine's School, Raleigh, North Carolina. The present rector is the Rev. Killian H. Stimpson. A circulating library is maintained for the use of Americans, and there is a Service League which works for various charities. In this well-ordered and effective congregation, hundreds of Americans have found spiritual and material help and blessing.

A railway journey of fifteen hours brings us out of Italy into Germany, where we shall find the newest, and also one of the oldest, of our European churches.

Our first stop is at Munich, the capital of Bavaria, close to the wonderland of the Austrian Alps, and well-known as the place from which one takes conveyance to the little village of Oberammergau. As a center of music, art, and student life, Munich is world-famous, and the opportunities for service offered by its throngs of students are almost without limit.

This latest of our European missions, THE CHURCH OF THE ASCENSION, MUNICH, was established in 1903 by the Rev. John H. McCracken, a man of vision and devotion, whose three years of service closed with his untimely death, but have left a record which is still lovingly remembered. He established a library and reading room which is still carried on as his memorial.

The tradition in Munich has not been so much the acquiring of property as the rendering of needed service. We own no foot of land here, and we possess no buildings. Our library of eight thousand volumes, open daily to all comers as a free reading room, is housed in quarters rented from the municipality, an arcaded building once used as a school. In the central portion are the altar and chapel, while two side aisles accommodate the library and reading room. The concentrated and interesting work carried on

here at Salvatorplatz I, is greatly appreciated, not only by American and English residents and visitors, but by the city of Munich which is our landlord.

Since the discontinuance of the work of the Church of England in Munich, we are conducting the only services in English, which are held throughout the year, and to which all comers are made welcome. English, Americans, and Germans serve upon the vestry, which is an interested and earnest group of men.

Without doubt we have here a type of work which should be strengthened, and perhaps extended to other places which offer a like opportunity. It is intensely practical and remarkably effective, furnishing a social, educational, and spiritual center which is far-reaching in its influence. During and since the World War it has had its difficulties, some of which still continue. One of these is the lack of permanency in administration; clergy have come and gone much too rapidly. We are now seeking a man who will go in for a term of years and develop the latent possibilities aggressively and constructively. Another need is that of a permanent plant. This is not immediately urgent, so long as we can have our present quarters, but the work is too vital to be dependent upon the chance of continued rental. Some day soon some one will be found to do for Munich what has been so well done for our other churches in the way of constructing a church and a library.

It is encouraging to note the fine progress which has been made in Munich during recent months under the leadership of the Rev. Frederick M. Kirkus, who was for twenty-five years the rector of Trinity Church, Wilmington, Delaware, and who took a temporary appointment here. It is an indication of what may be expected when the right man, with years of service before him takes hold of Munich.

Next month, Bishop Burleson will conclude the narrative of his European visit with an account of the work of St. John's Church, Dresden, and Holy Trinity Church, Paris.

Dr. Reinheimer Heads Training Institute

National Council's five-day school at Convention offers delegates and visitors unique program of courses under expert leadership

THE PARISH HOUSE of St. John's Cathedral, Denver, promises to be a popular place on each of the five mornings from Monday, September 21 to Friday, September 25, when the National Council Training Institute will be in session. The program, which is given below, provides for two groups of classes, the first meeting from nine-fifteen to ten-thirty; the second from ten-forty-five to twelve o'clock, noon.

This miniature school is a joint enterprise of the Departments of the National Council and the Woman's Auxiliary, planned to meet the desire of delegates and visitors for courses by outstanding church leaders on different phases of the Church's work. The Institute is an outgrowth and an expansion of the series of classes offered separately at several Triennials by the Woman's Auxiliary and the Department of Religious Education. The present unified plan, tried for the first time at the General Convention of 1928 in Washington, proved so successful that a similar one has been planned for the meeting in Denver. Twenty-eight courses in twenty-three different subjects will give an opportunity to parish and diocesan leaders to discuss their problems with experienced teachers, and to discover new ideas and to gain a fresh perspective for the work of the next Triennium.

The Dean of the Faculty is the Rev. Bartel H. Reinheimer, D.D., the new Executive Secretary of the Field Department. Dr. Reinheimer has a keen interest in education, as indicated in his initial statement to the National Council on the aim of his Department. His organizing ability, demonstrated in his leadership in the Diocese of Southern Ohio, makes certain an effective administration of the Institute. Although no advance registration for the courses is required, communica-

cations in regard to the Institute may be addressed to Dr. Reinheimer at 281 Fourth Avenue, New York, N. Y.

Read the following tentative program carefully and decide now what courses you will take in Denver.

First Period: 9:15-10:30 a. m.

1. *Building a Christian Nation*—Ruth Osgood, U.T.O. Field Worker, W.A.
2. *Building a Christian Nation*—William E. Leidt, Associate Editor, THE SPIRIT OF MISSIONS

In these courses on the missionary theme for 1931-1932, there will be discussion of the task of the Church in this country, and consideration of the methods of presenting the subject in parishes.

3. *Today's Outlook in Foreign Missions*—John W. Wood, D.C.L., Executive Secretary, Department of Foreign Missions

An opportunity to face the problems and opportunities of the Church's foreign field. Presented by one who knows them by personal observation and long experience.

4. *Introduction to the Church's Missions*—The Rev. Arthur M. Sherman, S.T.D., Secretary for Missionary Education, Department of Religious Education

A course intended for those who wish to make a comprehensive survey of the various fields at home and abroad in which our Church is at work. It will seek to describe the methods, the problems, and estimate the result of our mission activity in these various fields.

5. *The Church's Program in the Life of the Church*—The Rev. Charles H. Collett, General Secretary, Field Department

The plan, the methods, and the material for the promotion of the Church's Program will be included in this class for parochial clergy, lay leaders, and members of diocesan Field Departments.

6. *The Vestry*—The Rev. T. R. Ludlow, D.D., Rector, Church of the Holy Communion, South Orange, N. J.

THE SPIRIT OF MISSIONS

- The vocation of the vestry is something finer and greater than that of being a mere collection agency for the parish budget and the Church's Program. This course will deal with the possibility of restoring to the office of vestryman a fuller measure of the joy of real Christian leadership.
7. *Program Building for Women's Groups*—Edna B. Beardsley, Assistant Secretary, Woman's Auxiliary
Suggestions will be given for planning and carrying out a program of worship, study, and work for the women of a parish.
8. *Publicity for the Church*—The Rev. John W. Irwin, Assistant Secretary, Department of Publicity
This is a course on publicity methods for parish and diocesan leaders, and officers of church organizations.
9. *The Modern Family*—Mary L. Brisley, Executive Secretary, Church Mission of Help
Factors favorable and unfavorable to successful family living in the midst of present complex conditions will be discussed, as well as the constructive contribution of the Church to family life.
10. *The Church and the Economic Situation*—Spencer Miller, jr., Consultant on Industrial Relations, Department of Christian Social Service
This course is designed to show what contribution the Church has made, is making, and should make, to the advancement of human welfare in an industrial civilization.
11. *The Social Service Emphasis in the Parish*—The Rev. C. Rankin Barnes, Acting Executive Secretary, Department of Christian Social Service
Here will be treated practical ways in which the normal working unit of our church life may best serve its own people and the larger community.
12. *Applied Religion*—William S. Keller, M.D., Chairman, Social Service Department, Diocese of Southern Ohio
The task of applying religion in the ministry to individuals provides a marvelous opportunity to synthesize the spirit of Christianity with the technique of social science.
13. *Religious Concepts*—The Rev. Angus Dun, Professor of Systematic Theology, Episcopal Theological School, Cambridge
14. *Religious Concepts*—Adelaide Case, Ph.D., Professor of Religious Education, Teachers College, New York
15. *Religious Concepts*—The Rev. Daniel McGregor, D.D., Professor of Dogmatic Theology, Western Theological Seminary, Evanston, Ill.
Ways of understanding such terms as God, Christ, the Holy Spirit, the Church, Sin, Forgiveness, Immortality, will be faced in these courses.
16. *Religious Drama in the Parish*—The Rev. Phillips E. Osgood, D.D., Rector, St. Mark's Church, Minneapolis, and Chairman, Commission on Religious Drama
A study will be made of practical methods of producing religious plays in parishes.
17. *The Religious Education of the Adult*—Margaret I. Marston, Educational Secretary, Woman's Auxiliary
There will be a study here of the function of the Church in the education of the adult, based upon a preliminary consideration of the areas of adult experience.

Second Period: 10:45 a. m.-12 Noon

1. *The Parish Program of Religious Education*
- A. Full Time Professional Diocesan Directors of Religious Education—The Rev. John W. Suter, jr., Executive Secretary, Department of Religious Education
 - B. Other Diocesan Educational Leaders—Charlotte Tompkins, Director of Religious Education, Diocese of Central New York
 - C. Full Time Professional Parish Directors of Religious Education—Mildred Hewitt, Secretary for Church Schools, Department of Religious Education
 - D. Other Parish Educational Leaders—Mildred Fish, Parish Secretary, Trinity Church, Syracuse, N. Y.
- These four classes are for those who wish help in their church school work. Topics:
- How to organize and administer the church school for effective Christian education; a survey of the parish program of religious education, the curriculum, leadership training, time schedule, records and reports, tests, grading, offerings, the church school building and its equipment.
 - 2. *Religion in College*—The Rev. W. Brooke Stabler, Secretary for College Work, Department of Religious Education
Canon Raven writes, "Whoever moves the youth of America moves the world." Why

RELIGIOUS EDUCATION AT DENVER

is this true? What role is the Church playing? What is the typical religion of an undergraduate? What religious message wins youth? What type of person can best minister in spiritual things to the lives of college students? Since College Work is a co-operative enterprise of the entire Church, this class will be of interest to many.

3. *Building Programs for Young People*—Miss Frances Arnold, Field Secretary, Girls' Friendly Society

Assistance for leaders charged with a work that is one of the chief guarantees of success in the leadership of the parish organizations for young people.

4. *Building a Christian Nation*—The Rev. F. B. Bartlett, General Secretary, Field Department

For description see first period courses 1, 2.

5. *The Church's Program in the Life of the Church*—The Rev. F. P. Hough-

ton, General Secretary, Field Department

For description see first period course 5.

6. *Christian Stewardship*—The Rev. D. R. Covell, General Secretary, Field Department

Stewardship as an ideal and goal of Christian living will be considered with a program of stewardship cultivation in the parish.

7. *Leadership in Rural Communities*—The Rev. J. Henry Thomas, Rector, St. Paul's Church, Klamath Falls, Ore. This course will outline methods of bringing the life and message of the Church to bear upon human needs in the small town and open country.

8. *Altar Work*

This course is provided for those who wish to learn about the care of the altar.

Religious Education Opportunities at Denver

By the Rev. John W. Suter, jr.

Executive Secretary, Department of Religious Education

DURING THE GENERAL Convention in Denver the headquarters of the Department of Religious Education will be at the Scottish Rite Cathedral. Here, under the leadership of Miss Lily Cheston, people who are interested in any phase of religious education will find an opportunity to meet leaders who will be glad to consult with them on their special problems. We look forward to making our educational center not only educational but sociable, and we hope to serve tea every afternoon. We feel that a more or less continuous get-together will do much to spread the good news of better religious education in the Church. Every visitor will be asked to register and to receive from the Department a badge which will indicate the wearer's interest in religious education in the Church. By this means we hope to emphasize our fellowship in a common enterprise.

The Church Missions House Book Store will have a booth (adjacent to the booth devoted to religious education) in the Scottish Rite Cathedral. Here Mrs. R. B. Kimball will preside and will be ready to help customers select the books

best suited to their needs whether in religious education, social service, domestic or foreign missions, or any other phase of Church life. Many people never see the Church Book Store because of its great distance from their homes. We are glad that at least once every three years the Book Store can go to the people.

On Sunday afternoon, September 20, in St. John's Cathedral, at four-thirty p. m., there will be a great service symbolizing the missionary giving of the children of the Church. At this service mention will be made of the four national projects toward which the children and youth have contributed—the Lenten Offering, the Little Helpers Offering, the Birthday Thank Offering, and the Christmas Box. The Very Rev. B. D. Dagwell, Dean of the Cathedral, will be in charge of this service and will have the assistance of the Secretary for Missionary Activities, Miss Lily Cheston, and the chairman of the Commission on Religious Drama, the Rev. Phillips E. Osgood, D.D.

The Department of Religious Education will have an exhibit booth in the general exhibition hall at the Scottish

THE SPIRIT OF MISSIONS

Rite Cathedral. Pictures, posters, and slides will be shown illustrating the program of religious education, creative activities in the church school, college work, rural work, and other phases of religious education. There will be an ideal religious education library and a mission study library. The publications of the Department will be on display.

Certain classes in the National Council Training Institute which are especially planned for those interested in religious education include *Religious Concepts*, *The Parish Program of Religious Education*, *Building a Christian Nation*, *Religious Drama*, *The Religious Education of the Adult*, *Religion in College*, and *Building Programs for Young People*. (See full program, pages 451-3.) Advisers will be present at the time of registration, whom all wishing to enroll in religious education classes should consult.

The Parish Program of Religious Education, which is divided into four courses, is planned especially for those who wish help in their church school work, either from a diocesan or parochial point of view. Each class will be under the direction of a leader and will make use of the Department's specialists: Miss Mabel Lee Cooper in leadership training, Miss Lily Cheston in missionary activities, and Miss Edna Eastwood in home study for the isolated.

Those especially interested in the rural

problem are advised to enroll in *Religious Concepts* and *Leadership in Rural Communities*.

Leaders of home study for the isolated are advised to enroll in *Religious Concepts* and in the diocesan or parish groups, according to their interest.

Further opportunities for work on special problems will be given through afternoon conferences and by appointment with Department officers.

During the afternoons of the week of September 21 there will be conferences each afternoon from two-thirty to four p. m.:

Monday — Rural Religious Education in charge of Miss Hewitt.

Tuesday — Home Study for the Isolated in charge of Miss Eastwood.

Wednesday — The National Accredited Leaders Association in charge of Miss Cooper.

Thursday — The National Offerings (Missionary Activities): Lenten Offering, Birthday Thank Offering, Christmas Box, in charge of Miss Cheston.

Friday — Pre-School and Little Helpers in charge of Miss Hewitt.

On September 22 and 23 there will be afternoon conferences on college work from two-thirty to four-thirty p. m.

Other conferences may be scheduled as need arises. Appointments for individual or small group conferences with Department officers may be made through Mrs. Kimball in the Book Store.

Convention Directory

GENERAL HEADQUARTERS....Brown Palace Hotel

MEETING PLACES

House of Bishops.....The State Capitol
House of Deputies.....Scottish Rite Cathedral
Woman's Auxiliary

Central Presbyterian Church

STUDY CLASSES

St. John's Parish House, 1313 Clarkson Street
Monday-Friday, September 21-25
First Period 9:15 to 10:30 a. m.
Second Period 10:45 to 12 noon

EXHIBITS, Book Store, etc.—Scottish Rite Cathedral.

PAMPHLETS, Bulletins, Leaflets, etc., obtainable at either office (see below).

PROVINCIAL DINNERS — Thursday, September 24—Tickets may be purchased at either office.

MAIL ADDRESS—Care of General Convention, Denver, Colorado. The General Convention Post Office will be located in the Scottish Rite Cathedral.

OFFICES

of General Convention and National Council
7:30-9 a. m.—Brown Palace Hotel, Room 207
9 a. m.-5 p. m.—Scottish Rite Cathedral.

5 p. m.-12 midnight—Brown Palace Hotel,
Room 207

TELEPHONE (service day and night) Main 4271.

New St. Luke's Hospital, Ponce, is Opened

Old building, wrecked by 1928 hurricane is replaced by Spanish-type structure regarded as the most modern medical building in Porto Rico

By the Rt. Rev. Charles B. Colmore, D.D.

Second Missionary Bishop of Porto Rico, 1913-

IT IS SOMETIMES given to missionaries to see the tangible fulfillment of their dreams and hopes. This was granted to Miss Ellen T. Hicks, Superintendent of St. Luke's Memorial Hospital, Ponce, Porto Rico, when on Tuesday, May 12, the hospital's new building was blessed and formally opened. Hers is a wonderful record of missionary effort. For thirteen years she was a medical missionary in Manila, Philippine Islands, and for fourteen years in Porto Rico, in each place as superintendent of a St. Luke's Hospital. Porto Ricans and Americans alike look up to her as an outstanding figure in her administration of the hospital and in the training of Porto Rican girls in a noble profession.

St. Luke's is not a new institution. It has been doing a beneficent and constructive work since 1906, although for the past few years in a badly crippled condition. The earthquake of 1918 caused serious damage to the buildings which were temporarily patched-up at considerable cost. When the hurricane of *San Filipe* in September, 1928, well-nigh wrecked the already weakened structure, it became evident there was but one thing to do if St. Luke's were to carry on.

Urgent appeals from both doctors and citizens from all parts of the island made it seem that the Church would be deliberately failing in her opportunity if the hospital was not rebuilt. Generous gifts from friends in the United States and some twelve thousand dollars from Porto Rico itself made possible the erection of what is said to be the most beautiful as well as the most modern and up-to-date hospital in Porto Rico. Distinctly Span-

ish in its architecture, with roof of tile, iron grills, charming balconies, and graceful arches, it is a real expression of the artistic ability of its designer, Mr. Francisco Porrata Doria of Ponce. The contractor, Mr. Pedro Rodriguez Diaz, is also a Porto Rican and a resident of Ponce. Thus the building is entirely the result of local talent, both in design and execution.

As one walks through the corridors and notes the cool "invitingness" of wards and private rooms, one is struck with the real beauty of the detail which has gone into this building. The attractive mosaic tiled floors, products of Porto Rican industry, are permanent as well as ornamental. Wrought iron lighting fixtures, such enticingly surprising balconies and a wonderful roof-porch, where the curative rays of the tropical sun may be taken in as large doses as desired, all these are self-evident proofs of the well-thought out plan of the hospital.

The chapel, apartments for doctors, and a board room for meetings of the hospital's Advisory Board and staff, are in a separate building, contiguous to the hospital, now under construction. It will be finished within three months.

The hospital is administered through an Advisory Board of which the Bishop of Porto Rico is chairman, *ex-officio*, and the rector of Holy Trinity Church, secretary. The Rev. F. A. Saylor, Miss E. T. Hicks, and six of Ponce's professional and business men are members. Too much credit cannot be given to this Advisory Board and its Building Committee for the results obtained both in plan and detail of construction. Careful and conscientious supervision was given by its

THE SPIRIT OF MISSIONS

members throughout the entire process of erection. That the hospital, with a capacity of seventy beds, was built and almost completely equipped at a cost of approximately \$145,000 is indeed a triumph.

THE DAY'S program began with the early Eucharist in the temporary chapel at the Nurses' Home, followed at nine-thirty by the blessing of the hospital. All assembled in the lobby where here were delivered to Bishop Colmore the keys of the hospital by Mr. E. K. Junghans of the Building Committee, the furnishings and equipment by Miss Ellen T. Hicks, and the coöperation and loyalty of the entire medical and nursing staff by Dr. Rafael Lopez-Nussa, the medical director. The Bishop formally accepted these and acknowledged with grateful thanks the efforts of all those who had made this day possible. Bishop Colmore preceded by his chaplain and followed by six of the clergy, members of the Advisory Board, the medical staff, nursing staff, twenty-five pupil nurses, and a goodly number of visitors marched in procession, singing hymn 473, to the administration office, on through corridors, ward, and private rooms, children's ward, operating room, and to the roof of the building where our Lord was given grateful thanks for the blessing of sun and light and air. The procession returned to the lobby and

Bishop Colmore pronounced the benediction.

In the afternoon the hospital was open for inspection. A group of Ponce women served refreshments on the balconies. At five o'clock a meeting was held on the roof. The speakers were the Hon. Emilio Fagot, Mayor of Ponce, Dr. Diaz Garcia, President, Medical Association of Porto Rico, Dr. Bailey K. Ashford of the School of Tropical Medicine, Dr. Fernandez Garcia, neurologist, Mr. Frederico Vall-Spinosa, senior warden of the Church of St. John the Baptist, San Juan, and son of one of the earliest rectors of Ponce, and Mr. Francisco Parra-Capo, lawyer and former mayor of Ponce. Governor Theodore Roosevelt had expected to be present and speak but was unavoidably detained in San Juan by stress of duties. He sent a most cordial letter of good wishes for the hospital and expressed his regret at not being able to be present.

Situated as St. Luke's is, on a hill, overlooking Ponce and the blue Caribbean, with the hundreds of homes of Ponce's poor gathered around its entrance gate, one cannot but recall those hillsides around the Sea of Galilee where our Lord healed the bodies as well as the souls of those who thronged about Him. The Church has placed St. Luke's here on this hill to carry on our Lord's healing work.



THE STAFF, ST. LUKE'S HOSPITAL, PONCE, PORTO RICO

The three women in the first row center are (left to right) Dr. Leigh Stock, a new appointee, Miss L. M. Owen, and Miss E. T. Hicks, Superintendent

Sewanee Province Plans Teaching Mission

Go ye into all the world and preach the Gospel
is the keynote of provincial effort planned for
this coming autumn in the southern dioceses

By the Rt. Rev. Henry J. Mikell, D.D.

Bishop of Atlanta and President, Synod of the Fourth Province

"TO GIVE a vision of the Kingdom of God, to deepen the individual life, and to present channels of expression through the Program of the Church."

That is the declared objective of a movement which we have set on foot in the Province of Sewanee, and from which we hope will come a renewed loyalty to our Lord and a renewed determination to do our part in the bringing in of His Kingdom.

When some years ago, the Nation-Wide Campaign was inaugurated, the Province of Sewanee gave it immediate and enthusiastic support, threw itself into the plans with great loyalty, and felt at once the effect of an increased interest and a greater responsibility for the carrying out of the missionary program of the Church. We feel now that that vision has somewhat faded. We have let the yearly presentation of the Program, the annual Every Member Canvass become a dull and oftentimes unwelcome routine in our parochial life. It has become increasingly hard to galvanize it into life. It has become a part of the machinery of Church life from which the heroic spirit of missionary adventure has become in some way disconnected.

Some years have passed since that first Nation-Wide Campaign. Many are interested and active in Church life today who did not experience it, who did not have their minds informed or their consciences quickened.

Realizing also that our enthusiasm is not as high, nor our interest as keen, nor our work to keep our people informed as earnest as it once was, we felt the need of a new enterprise, a new "stringing up of self-devotions muscles," a new vision of

Ezekiel that we might put the spirit into the wheels of our missionary machinery. Thus it was that the last Provincial Synod passed the following resolution:

That the Synod instruct the Provincial Council to take under consideration the inauguration of a province-wide mission on the Church's Mission within the next year and a half, and empowers the Council to carry it into effect.

The Provincial Council has charged the Provincial Field Department with the responsibility of carrying out this resolution. Careful plans have been made to hold in the autumn throughout the Province a Teaching Mission on the Great Commission. The committee in charge of this movement is composed of some of the ablest men in the Province: the Rt. Rev. E. A. Penick, Bishop Coadjutor of North Carolina, is the chairman, the Rev. R. Bland Mitchell, for many years an officer of the National Council, is a member, and the Rev. David R. Covell, a general secretary of the Field Department, has been loaned by the National Council for work in connection with the Mission. All of the bishops of the Province are giving their active coöperation, the diocesan councils have pledged their support, the Woman's Auxiliaries are eager to lend their aid, and the whole Province is organizing itself for participation in the movement.

During May regional training schools held at Memphis, Charlotte, and Atlanta, prepared a group of one hundred clergy, suggested by their respective bishops, for service as missionaries. In the early autumn, conferences to demonstrate the procedure of the Mission will be held in every diocese. Then will come the Teaching Mission itself. The missionaries prepared at

THE SPIRIT OF MISSIONS



THE RT. REV. H. J. MIKELL, D.D.
President of the Fourth Province which is
planning a Teaching Mission for the autumn

the regional training schools will go into every diocese for clergy conferences and missions in centers of diocesan life. From these centers the message of the Mission will be carried into every parish and mission of the Province. We hope to have the whole Province working for and praying for the Mission to make more vital our Christian life and service.

We have called this enterprise The Teaching Mission on The Great Commission. *Go ye into all the world and preach the Gospel.*

That we cannot claim to be followers of Christ unless we are, at home and far away, obeying His great command, and praying and working and giving for the spread of His Kingdom will be the burden of this Mission.

That we will not obey and pray and work and give unless and until we have felt in our individual lives the quickening power of His Holy Spirit, will be the Mission's message.

The objective which we have set before us is:

To deepen the individual spiritual life as the channel for the expression of renewed faith and interest;

To give a vision of the Kingdom of God by presenting and teaching the fields of missionary enterprise; and

To assure a more generous and self-sacrificing support for the Program of the Church.

We are passing through trying times of material depression. May we not make them times of spiritual encouragement? The National Council has urged that the Church shall not be content to stand still. It does not believe that "they also serve who only stand and wait." It has sounded an advance during the next triennium. We must prepare for that advance by missionary instruction; we must furnish the motive power by a real evangelism, an earnest appeal for a deeper consecration of life to the purposes of God.

Thus we hope by our Teaching Mission on the Great Commission in this Province, by an intensive period of evangelical-missionary preaching and instruction to make more vital the devotion and more effective the service of our Church and her people. We ask the interest and prayers of our brethren in the other Provinces of the Church for the success of our venture.



THE RT. REV. E. A. PENICK, D.D.
Bishop Coadjutor of North Carolina who is
chairman of the Provincial Committee on the
Teaching Mission

Old Catholic-Anglican Rapprochement Near

Success of movement would hasten reunion with the East, simplify ecclesiastical oversight in Europe, and develop an international outlook

By the Rev. William C. Emhardt, Ph.D.

Secretary, Advisory Commission on Ecclesiastical Relations

EARLY in June, Dr. Emhardt whose articles on Anglican relations with the Eastern Orthodox and Old Catholic Churches have been notable contributions to THE SPIRIT OF MISSIONS in recent months, received the honorary degree of Doctor of Sacred Theology from the Philadelphia Divinity School in recognition of his outstanding service, both at home and abroad, to the cause of Christian Unity.

UNTIL THE LAMBETH Conference of 1930, while union between the Old Catholic Churches and the Anglican Communion was within the range of possibility, such possibility seemed rather remote. The spirit at Lambeth, however, was different from that heretofore displayed. The past ten years had been those of searchings of the heart and definitions of the content of the faith. While no branch of the Communion had codified its doctrinal belief nor defined its position in any dogmatic statement, it had been a period of struggle for liturgical enrichment.

Worship had to be brought into conformity with the spiritual aspirations of the faithful. Such demands, coming as they do from the individual communicants, convey an impression of the spiritual needs of those to whom the Church must minister. Bishops of the Church as a rule are conscious of their responsibility for administering spiritual help rather than the expression of their own theological interpretation of the teachings of Anglicanism. Hence while their efforts were largely confined to meeting certain expressions of the pious yearnings of their people, they were conscious that behind

them were certain dogmatic truths which although unrecognized by the laity, led to these demands. Hence we find the bishops psychologically prepared to think in terms of their people's needs and ready to accept the doctrinal implications on which they were based. The Lambeth Conference of 1930 will undoubtedly go down in history as the classic example of bishops in council dedicated to the service of the welfare of the Church. This is as true in the attitude of the Conference towards the Old Catholics as towards the Orthodox.

The attention of the Episcopal Church was directed towards the Old Catholic Movement immediately after the Vatican Council. At the General Convention of 1872 we find a sympathetic consideration under the signatures of such honored fathers in the Church as Bishop Williams of Connecticut, Bishop Bedell of Ohio, Bishop Stevens of Pennsylvania, Bishop Coxe of Western New York, Bishop Littlejohn of Long Island, and Bishop Huntington of Central New York.

At the Conference of 1878 the Old Catholic Church first came under consideration when the following was stated:

First of all it is due to the ancient Church of Holland, which in practice accepts its title of Old Catholic . . . it is to this Church that the Community termed Old Catholic in the German Empire owes, in the Providence of God, the Episcopal succession. . . . We cannot consider that it is in schism as regards the Roman Church, because to do so would be to concede the lawfulness of the imposition of new terms of Communion.

This was followed in 1888 by the following:

We regard it as a duty to promote friendly relations with the Old Catholics of Germany. . . . We see no reason why we should not

THE SPIRIT OF MISSIONS

admit their clergy and faithful laity to Holy Communion on the same conditions as our own communicants, and we acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church.

The Lambeth Conference of 1908 expressed its thankfulness for the growth in friendly relations between the two Communions, but deprecated any effort to establish rival hierarchies in America or in Great Britain and her colonies.

This question has such vital bearing on domestic issues in America that it is necessary to quote Resolution 69 of the Conference:

With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organized body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and in view of the friendly relations referred to in the previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this resolution to the notice of the Old Catholic bishops.

The occasion which called forth this resolution was the consecration at Utrecht on April 28, 1908, of the Rev. A. H. Mathew by the Old Catholic bishops for work in England; and the resolution was at the request of the conference communicated to the Archbishop of Utrecht by the Archbishop of Canterbury. The Lambeth Committee on Reunion expressed its thankfulness that, in reply, explanations were offered by the Archbishop of Utrecht, and a promise made that in future the Old Catholics "would take care not to make trouble by encroaching on the order of a friendly Church." This statement was followed later by a formal pronouncement by the Old Catholic bishops assembled at Utrecht on April 28, 1920. In this they state categorically that the episcopal consecration of the Rev. A. H. Mathew "was surreptitiously secured by the production of false testimony, and would never have taken place had the consecrators known that the conditions stated in the questionable documents and required by our episcopate were non-existent." They assert that on

the discovery of the facts they "broke off intercourse with him," and declare that "without entering on the question whether an ordination obtained by sacrilegious fraud can be valid" they "have no ecclesiastical relations" with those persons who claim to have received ordination or consecration from Mathew.

The substance of the suggestions of the committee is embodied in Resolution 27 of the conference:

We regret that on a review of all the facts we are unable to regard the so-called Old Catholic Church in Great Britain (under the late Bishop Mathew and his successors) and its extensions overseas, as a properly constituted Church, or to recognize the orders of its ministers, and we recommend that, in the event of any of its ministers desiring to join our communion, who are in other respects duly qualified, they should be ordained *sub-conditione* in accordance with the provisions suggested in the report of our committee.

It will readily be seen the importance of this resolution in respect to the many so-called Old Catholic prelates in America. In order to make the condemnation of these pseudo-bishops more inclusive the report concludes:

A similar course we recommend to be followed in the case of persons ordained by Bishop Vernon Herford, "Bishop of Mercia" (who claims to have received consecration from "Mar Basilius, Metropolitan of India, etc."), or by other *episcopi vagantes*, whose consecration and status we are unable to recognize. But before action is taken in this way by any individual bishop we recommend that, after he has satisfied himself that the case is one in which it is desirable to proceed (a most necessary precaution) he should consult the Metropolitan of the Province, and place the case fully before him.

Since 1920 there has been a growth in friendliness between the Old Catholic Churches and the various branches of the Anglican Communion. The Committee on Ecclesiastical Relations has maintained a constant correspondence, often bearing on questions of mutual coöperation. Representatives of the Episcopal Church have attended many of the meetings of the Old Catholic Synods. At the Synod of 1925 in Berne, anticipating favorable action by the Synod on Anglican ordinations, the Archbishop of Utrecht administered the Holy Communion to several delegates from the Church of England and the

OLD CATHOLIC-ANGLICAN RAPPROCHEMENT

writer as official delegate of the Episcopal Church.

The Report of the Committee of Unity of the 1930 Lambeth Conference states:

In June, 1925, the Old Catholic Church of Holland, which had hitherto been in doubt as to the validity of Anglican orders, declared its acceptance of our orders:

"We believe that the Church of England has wished always to maintain the episcopal rule of the Church of antiquity, and that the Edwardine formula of consecration must be accounted valid. We therefore declare, without reservation, that the Apostolic Succession has not been broken in the Church of England."

In September, 1925, the Conference of all the Old Catholic bishops endorsed that acceptance, and expressed the fervent hope "of a future more intimate and powerful contact with the Church of England and her daughter Churches on a truly Catholic basis."

The present Lambeth Conference has been memorable for the attendance of an important delegation from the Old Catholic Churches, consisting of the Archbishop of Utrecht (Dr. Kenninck), the Bishop of Haarlem (Dr. Van Vlijmen), the Bishop of Deventer (Dr. Berends). We regret that Dr. Kury, Bishop at Berne, who was to have been present as secretary, was not able to come owing to illness.

The Archbishop of Utrecht stated that it was officially declared, in 1925, at the International Congress at Berne, that Anglican orders

were valid, and therefore Baptism and Confirmation administered by those who had received those orders were also accepted. The Old Catholic Church definitely regarded the Anglican Eucharist as valid. The Archbishop of Utrecht stated also that it was the custom of the Old Catholic Church to communicate in one kind only, but any communicant could request the Communion in both kinds. The Old Catholic Church is prepared to give Communion to Anglicans, provided that they give notice to the priest beforehand and satisfy him as to their orthodoxy as loyal members of the Anglican Church. No request would be made that they should come to private confession first. But, before a public statement could be made of this authorization, they would have to consult their Synod, and they were prepared to do this. With regard to Old Catholics receiving Communion from Anglican priests, this was left to the discretion of the individual. . . .

It was announced that there was to be a Synod of the Old Catholic Church held in Vienna in September, 1931, and that the question of the relations with the Orthodox Church and the Anglican Church would be discussed, and that it was hoped that a very close union between all three might be the result of that conference. The hope was expressed that Delegations from both the Orthodox Church and the Anglican Church would attend.

One naturally asks what is the weight of the Old Catholic Movement in the immediate program of reunion. We have



CHRIST CHURCH, LUZERNE, SWITZERLAND

Both the Old Catholics and the Episcopal Church use this building, an example of the *entente cordiale* which exists between the two communions and simplifies the question of ecclesiastical oversight on the Continent

THE SPIRIT OF MISSIONS

already mentioned the important place the Old Catholics hold in the Eastern Orthodox approach to the West. Conservatively speaking, nothing would retard Anglican negotiations with the East so much as a failure on our part to arrive at an understanding on questions of doctrine and essential polity with the Old Catholics. On the other hand nothing would hasten ultimate reunion with the East to so great an extent as dogmatic and ecclesiastical agreement with that group, especially with the Old Catholics of Holland.

Secondly, from a practical standpoint it would simplify the question of ecclesiastical oversight on the Continent. Already there is an *entente cordiale* which permits the two Communions to minister to isolated communicants and unshepherded congregations.* When union is effected, however, the interests of the two Communions will be merged. In America there would be a ready approach to many Germans and Bohemians. The Poles in America have their own hierarchy, as we have seen, derived from Old Catholic sources. It is more than possible that when certain suspicions of irregularity in doctrine and polity are removed, that the relation of the Episcopal and Polish Catholic Churches will be so close as to form practically one organization.

Thirdly, such a movement would remove the reproach of insularity, so often thrown in our faces by Rome; and develop an international outlook. Many have left the Anglican Communion because this international outlook has been lacking. There can be little doubt that the absence of international relationships has hampered the immediate relationship of the Episcopal Church with immigrants from Western and Central Europe.

The fourth consideration is of very small importance to Anglicans, but does mean much in our approach to uninformed people of other nationalities. The infiltration of Old Catholic orders, which even Rome does not dispute, would make

impossible the innuendoes of Roman controversialists, and remove from the area of debate questions of the validity of Anglican orders. Thus the force of the decree of Leo XIII would be removed, and discussions with Rome unhampered by a mistake in Papal judgment. As a means of personal satisfaction to the Anglican clergy such considerations are ignoble. If, however, even as an attendant circumstance in a larger movement obstacles to a more comprehensive scheme of Christian unity are removed we can but be thankful.

In all probability the question of reunion with the Old Catholics is one that will reach its final stage within a few months. It has been an objective that many of the most revered leaders of the Church during the last quarter of the nineteenth century believed most possible and most desirable. Since then this reunion has been eclipsed by other and more comprehensive programs. It is to be earnestly hoped that when the final challenge comes to the Church, her leaders may be found equal to the occasion. The three hundred and more bishops assembled at Lambeth unanimously agreed that there was nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England (*i. e.* the Anglican Communion, W.C.E.). The Encyclical Letter, grouping the Old Catholics with the Orthodox, states:

Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The conference has asked the Archbishop of Canterbury to appoint commissions of theologians to confer with similar commissions, if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these commissions may find such a unity in faith and such a similarity in practice to exist between the Churches that restoration of communion may become possible as soon as the appropriate assemblies of the various Churches can meet.

Next month, THE SPIRIT OF MISSIONS will publish the first of two articles by Dr. Emhardt on the Anglican Communion and its world-wide significance.

*In Luzerne the Old Catholics and the Episcopal Church use the same church building.

Seminarian Visits Japanese in Brazil

First year student in our Porto Alegre theological school spends summer holidays as itinerant evangelist among Japanese colonists

By the Rt. Rev. William M. M. Thomas, D. D.

Second Missionary Bishop of Brazil, 1928-

TAKEO SCHIMANUKI had finished his first year at the Porto Alegre Seminary. He ardently desired to visit the various colonies of his Japanese countrymen in the States of Sao Paulo and Paraná. In Sao Paulo our Church had begun work among the Japanese settlers in 1923 and has several growing stations in charge of the Rev. J. Y. Ito, but in Paraná we have as yet no work. Paraná lies to the south of the great coffee State and like it extends from the Atlantic Ocean to the borders of Matto Grosso. A vast area! But with only one hundred dollars for his expenses, Schimanuki set forth. Three months later he was again in Porto Alegre having visited over thirty places. On every occasion he preached the Gospel to the Japanese colonists and their Brazilian neighbors. In private homes, out-of-doors, in schools, and in churches he spoke, bringing to his fellow countrymen the strengthening message of Christ, a message without which they cannot hope to withstand the moral and mental difficulties which beset them on every hand in this new land of their adoption. Twenty-six times he addressed congregations, some small—a handful of only four, some large—a great group of 140. The total reached was some seven hundred Japanese and six hundred Brazilians. But let Mr. Schimanuki tell his own experiences as he set them down in his regular daily reports to me. They reveal his determination not to miss a single opportunity to extend the Kingdom of God:

"At Paraguassu there are three Japanese families. I visited all of them . . .

"At the hotel at the Colonia Bunka I taught Portuguese to the young men . . .

"In Cambará I visited the Japanese school and talked with the teacher whose wife is a member of the Church. I visited the president of Japanese society and then left for Bandeirantes, where I talked with a congregation of thirty-five Brazilians, and on the following day to a like number of Japanese . . .

"At Barra Grande the people are becoming interested in religion and I was most cordially received . . .

"In Allianca I preached to fifty Japanese many of whom heard for the first time the Gospel. Among them were adepts of the Tenri religion who listened most attentively. . . .

"At Cotovello I held a most animated meeting. The congregation was full of zeal for religion. There were thirty-five persons present and they are anxious to have a church in their colony. . . .

"At Mr. Yuba's home there is a nice Sunday school. I talked to the children there, and preached to the men at an evening service. Then I talked to a Mr. Suzuki about the Southern Cross School. He decided to send to our school his son, Fiechi, who will go with me to Porto Alegre. . . . There are nine families of church people here with thirty members. . . . This particular colony has a school, a cemetery, a saw-mill, a rice mill, a hotel, and a house to care for the sick. There are already many Christians. We of the Episcopal Church should, I think, send more workers to this colony. The school teacher is a Brazilian and devotes himself earnestly to the instruction of the young. We should not be satisfied with working only among the Japanese; we ought to evangelize the Brazilians who live among them."

Chinese Church Holds General Synod

Seventh triennial meeting of *Shen Kung Hui* in Hangchow adopts important canons and makes plans for Chinese Prayer Book and Hymnal

By the Rev. John W. Nichols, D.D.

Dean, Theological School, St. John's University, Shanghai

THE TRAIN CAME INTO the Jessfield Station. Second from the engine was a third-class car reserved for the bishops and delegates to the seventh triennial Synod of the *Chung Hua Shen Kung Hui* meeting, April 25-May 2, in Hangchow.

A third-class car has four rows of wooden seats running the length of the train and, when most of us of the Shanghai delegation got aboard, it was already full with Chinese and Westerners from all over China—Hong Kong, Peiping, Shanghai, and Szechuen; the delegates from the latter place having been already two weeks on the way. Not only people filled the car, but luggage was everywhere. Checking is a bother in China, and most of our party were carrying their bedding with them. We crawled over each other to greet old friends; we were crawled over by the car-boys carrying tea in glasses, peanuts, and other wares.

It is a five-hour journey to Hangchow. The lunch hour came and we were to have tiffin on the train. Then it appeared that we were five crowded cars from the one with a cook room. Food for one hundred people could not be carried through, and the car-boys said that there was not enough anyhow. Consternation! But not for long! Baskets appeared here and there; bits were passed around. Mr. Samuel Shen of Nanking suddenly became noticeable. At the end of the car he produced a seemingly bottomless basket of buns, cakes, and Chinese sweets.

Hangchow! One of China's famous cities. A last resort, in the thirteenth century, of the Sung emperors giving way before the Mongol conquerors; a city that Marco Polo painted in glowing colors in

his tale of China. But Marco did not arrive at the very climax of a vigorous thunder storm, in a train that landed him two hundred feet beyond the cover of the sheds. It was a well-drenched party that finally reached the great hospital of the Church Missionary Society which provided quarters, meeting rooms, and chapel for our week of deliberations.

An hour after arrival, however, we were at business. Both Houses organized in order to be ready for work Monday; then we "shook-down."

Sunday was clear and hot; it rained most of the rest of the week. The opening service was held in the hospital chapel, where our newly elected Presiding Bishop, the Rt. Rev. F. L. Norris, Bishop of North China, celebrated the Holy Communion. The Bishop of Fukien, the Rt. Rev. John Hind, sounded the keynote of the Synod when he said:

It is a fallacy that organization is an evil. There is no life without organization and the higher the type of life the more complex the necessary organism. But neither is organization a good in itself. It must fit and express a life within. So we do well to give one week in three years to the Church's organization. Let us deal courageously to that end, only guarding lest we create organs without life or hindering it.

In the afternoon there was another service, hearty and short, at which Bishop Ts'en of Honan preached. Monday we commenced the schedule which held throughout the week. Communion at seven o'clock, with an average attendance of seventy, and a meditation at nine o'clock led by the Bishop of Shantung, the Rt. Rev. Thomas A. Scott. Of course, all services and addresses were in Chinese.

CHINESE CHURCH HOLDS GENERAL SYNOD

From nine-thirty until noon and again from two until four-thirty, we were in session. There were short prayers at noon and Evening Prayer at four-thirty. And at twelve-thirty we all had a Chinese tiffin together. Yes, it was with chopsticks; but you could "spoon" if you wanted to!

I do not know how business was conducted in the House of Bishops except that the increasing number of Chinese bishops has made it necessary to bring the Chinese language into use, as has been long the case in the House of Deputies. But it would have impressed the Church at home to have seen the chairman of the House of Deputies, the Rev. T. K. Shen, guiding us through the intricacies of debate in two languages, firm, patient, careful to see that everyone understood, and getting things along with despatch. It is impossible, of course, to relate the details of the sessions but I must give the main results:

The General Synod authorized the *Shen Kung Hui* to become for three years a constituent member of the National Christian Council of China.

Canons were adopted on the transfer of clergy, the retirement of bishops, and marriage. For years action on a marriage canon has been sought, but without success. At this meeting a proposed canon again came up but there was no progress until it was proposed that three Chinese clergy try to construct an entirely new canon starting from the Chinese point of view as to what a law should be. This was done and by Friday the deputies had adopted an admirable canon stating clearly the Christian ideal and making provision for its enforcement in the Church. The bishops concurred without alteration thereby giving the Church in China a standard of Christian marriage which is worthy of any Church.

A new hymnal of 466 hymns was presented to the Synod and used at all services. Although the hymnal is an advance over anything yet produced for Christian use in China, it must await its testing, and the Synod will not adopt it for another three years. The credit for this piece of work belongs chiefly to Miss Louise Strong Hammond.

The resignation was accepted of the



SOME DELEGATES TO THE GENERAL SYNOD, HANGCHOW

In the first row are Bishop Graves of Shanghai, Bishop Norris of North China, newly-elected Presiding Bishop of the Chinese Church, Bishop Matsui of Tokyo, Japanese guest of the Synod, and Bishop Roots of Hankow

THE SPIRIT OF MISSIONS

Rt. Rev. T. S. Sing, a veteran of fifty-one years' service to the Chinese Church, who upon his consecration in 1918 as the Assistant Bishop of Chekiang became the first Chinese bishop of the *Shen Kung Hui*.

We are beginning work on a Prayer Book of the *Chung Hua Shen Kung Hui* which eventually will replace the translations of the English and American books now in use in the various dioceses. The first step is to agree on a uniform wording of those parts that are the basis of all our services: the Lord's Prayer, the two Creeds, and the General Confession. Our Prayer Book Committee is to prepare these for the next Synod, with complete forms of Morning and Evening Prayer.

On Wednesday, (April 29,) the Synod sat, as is usual, as the Board of Missions. The Chinese are very anxious to crown the work in Sianfu by giving their home missionary diocese its own bishop. The Chairman of the Board, Mr. Archie Ts'en, asked for pledges for the endowment of this bishopric. The next day he

was able to announce that the desired amount of twenty thousand dollars gold had been over-subscribed. With the full sum in hand the Chinese Church at its next General Synod in 1934 probably will have the happiness of consecrating the first bishop to be wholly supported from Chinese sources. The Women's Missionary Service League which also met in Hangchow with the Synod has pledged its yearly offering to the Sian bishopric.

The Synod was very happy to have the *Nippon Sei Ko Kwai* represented at its meetings by the Bishop of Tokyo, the Rt. Rev. P. Y. Matsui, who made a striking address (see pages 467-8) on the historic connections between the Churches in China and Japan.

On Saturday afternoon the whole Synod moved to Shanghai where, the next afternoon, the final service was held in Holy Trinity Church. It was a fitting end to a Synod which under God's blessing has done much to enable the Church in China to deal more adequately with its responsibilities of the years to come.



CHINESE BISHOPS ATTENDING THE GENERAL SYNOD

The Chinese members of the House of Bishops of the *Shen Kung Hui* are (left to right) Bishops Ts'en (Assistant, Honan), Ding (Assistant, Fukien), Sing (Assistant, Chekiang), Ku (Assistant, Western China), and Song (Assistant, Western China)

Historic Bonds of Sino-Japanese Churches

In address to Chinese Synod, Bishop of Tokyo
stresses need for continued coöperation in
the upbuilding of Christ's Kingdom in Asia

By the Rt. Rev. P. Y. Matsui

Second Bishop of Tokyo

THE ORIGIN of intimate relationship between the Churches in China and Japan dates back more than seventy years to 1859.

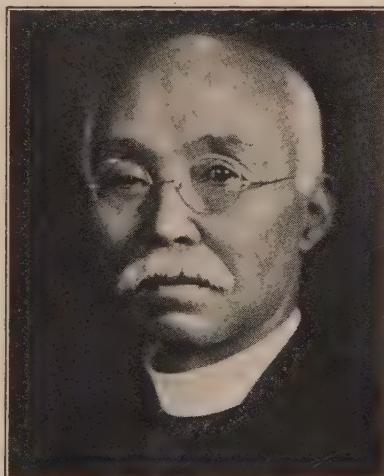
According to scholars, Nestorianism, though condemned by an ecumenical council of the Church was very prosperous in China especially in the Sian district, some twelve hundred years ago. We gather this fact from the famous Nestorian Monument. Its doctrine, with that of Buddhism, went over to my country and influenced its ideals and religious thought. You might say that this was the first instance that Christianity in Japan received help from China; but it was indirect and vague.

In 1859, as an outcome of the treaty between the United States and Japan, the American Church Mission began its work in Japan. The first missionaries were the Rev. John Liggins, followed by the Rev. Channing Moore Williams. Both of them for some years already had been working in Shanghai. As Japan was not yet ripe for active evangelization they settled down in Nagasaki and began to study the language. Unfortunately malaria, which Mr. Liggins had contracted in China, soon forced his return to America, but Mr. Williams stayed on the field which was to be the scene of his labors for half

a century. In the beginning it was the elder Bishop Boone of Shanghai who took charge of the work in Japan. As late as 1863, Miss Janet R. Conover, who had been transferred to Yokohama from Shanghai, found it necessary to return to Shanghai as the hatred of Christianity by both Government and people was too great for her to endure. The first missionaries to Japan from the English Church belonged to the Church Missionary Society's forces in China. Thus the *Chung Hua Sheng Kung Hui* from the very beginning indirectly gave help to our Church in Japan by sending us missionaries, and by their hard labor and prayers the seed of the Gospel was sown in our land.

The sphere of your help and the intimate relationship between us is not limited to the missionary enterprise, but the Japanese translation of the Bible is also the result of much reference to the Chinese translation of the Bible. In fact, most of our first Christians studied Christianity through Christian books, especially the Bible, written in Chinese.

After the Russo-Japanese War, when swarms of Chinese students went to Japan to acquire Western knowledge, Bishop Motoda started a school especially for educating Chinese students. The



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THE RT. REV. P. Y. MATSUI
Japanese guest to the seventh triennial
Synod of the *Shen Kung Hui*

THE SPIRIT OF MISSIONS

school, which continued for about ten years, was taught by Chinese and Japanese teachers from St. Paul's University.

About that time the Rev. W. H. Elwin and the Rev. H. D. Yu went to Tokyo from China to look after the members of the Church and to evangelize students in Tokyo, but on account of difficult circumstances the work was discontinued soon after the great earthquake of 1923.

The work among Chinese in Japan is now centralized in Yokohama, where there are fourteen communicants. They have their own land and house for church and have a catechist working among them half-time. The Bishop of South Tokyo and some clergy under him are giving them much appreciated help.

Such, briefly, is the history of your help and of our intimacy and coöperation.

Now let me refer to some acts which were adopted by both your Synod and ours. They are also an indication of close fellowship between us.

In 1918 at your third Synod, attended by representatives of the Japanese Church, a resolution was passed concerning Chinese residents in Japan. Afterward at the thirteenth Synod of the *Nippon Sei Ko Kwai* a similar resolution was passed about Japanese residents in China. As the outcome of these resolutions Bishop Scott of Shantung is in charge of the Chinese residents in Japan, while I, myself, am in charge of the Japanese congregations in Manchuria.

When we look forward to the future of our Churches we are startled to see that there await us tremendous tasks to be accomplished:

In the first place we must lay a strong and more complete foundation of the Church in this part of Asia. As a result of many years of missionary enterprise in China and Japan many native churches have been formed, with their own clergy and bishops. Last year, for the first time in the history of the Lambeth Conference we were able to send two native bishops, one each from our two countries, and we were very pleased to note that the conference officially recognized that both provinces of China and Japan were henceforth

ingredients of the Anglican Communion. For this we are to congratulate ourselves as a sign of success in laying the foundations of the Church in China and Japan. But the task still remains for us to make it stronger and more complete.

In the second place, the tremendous work of evangelization of the East is before us. There are, I hear, six hundred million people living in Asia. Most of them are groping in the darkness after the true light, even though they do not fail to see some beams. It is our duty and privilege to proclaim the Gospel of our Lord and Saviour Jesus Christ, the only saving power which gives them light and life.

Then in the third place, the unity of different Churches in the East must be another task to be taken up by our Churches. For this difficult problem the Lambeth Conference, last year, gave definite direction to be followed. Prior to the accomplishment of this task we have no right, I am afraid, to discuss the problem of the world's peace. The realization of brotherhood of mankind must be seen first among us. Christians in the world irrespective of nationality and race, are all brothers and sisters, but we Christians in China and Japan in the special sense of the terms should be such.

Lastly, one more important task for us is to establish Christian Churches with our own characteristic features of the East. You know each country has its own peculiarities just as each individual has its own special gifts. So, the Churches in the East must have something of their own. They are called upon to contribute it to the riches of Christ. As Churches placed in the countries which have more than three thousand years' history and have their own civilization and strong tradition of ancestor worship, and moreover, as Churches developed in the countries where Confucianism and Buddhism have strong hold, I am sure we have something to offer to the enrichment of the Church of Christ.

These are some of our tasks yet to be done. They can only be done by His mighty power and wisdom given to our Churches, linked together in fellowship.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Courtesy, Colorado Association

A BIT OF COLORADO'S GLORIOUS SCENERY

Hagerman Peak in Holy Cross National Forest is typical of the natural setting which will surround our fifteenth General Convention meeting in Denver, September 16



NEW JAPANESE MEMBERS OF CHRIST'S FLOCK IN HONOLULU

On April 4, eighteen children of the Cathedral Japanese School were baptized. The adults in the rear row include Bishop Littell, Mrs. Harold Blomfield, principal of the school, Deaconess Sarah Swinburne, and two of the godparents.



ANNUAL SUNDAY SCHOOL RALLY, NAZARENE CHURCH, LIVRAMENTO, BRAZIL

The present chapel could not accommodate half of the thousand people who gathered on April 19. Minnesota, through the Advance Work Program, hopes to insure the completion of the new church (inset) now being built



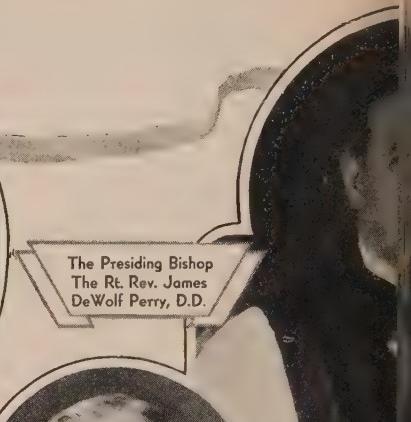
GRADUATING CLASS, ST. STEPHEN'S CHINESE GIRLS' SCHOOL, MANILA
Thirty-five diplomas were presented at Commencement to the members of the largest
graduating class in the history of the school. The principal of the school is Mrs.
Henry Mattocks (seated center)



DEDICATION, WHITAKER MEMORIAL BELL, TRINITY CATHEDRAL, RENO, NEVADA

On May 10, the 101 anniversary of the birth of the Rt. Rev. O. W. Whitaker, first
Bishop of Nevada, Bishop Jenkins dedicated the first bell of a set of chimes, the gift
of the Whitaker School Alumni

Among General Convention's Leading



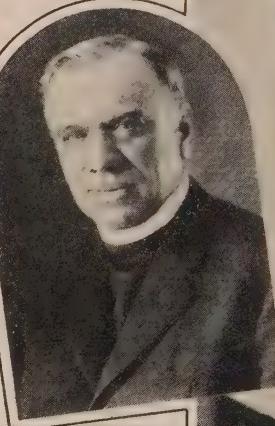
Secretaries of General Convention
(left) The Rev. Carroll M. Davis, LL.D.,
House of Deputies;
(right) The Rev. Charles L. Pardee, D.D.,
House of Bishops



Mrs. E. T. Boyd,
Executive Secretary,
Colorado Diocesan W. A.



Miss Marion Hendrie,
Chairman,
Art Committee



The Host of
General Convention
Bishop Johnson
of Colorado



Miss Elizabeth Matthews
nominated as presiding officer
of W. A. Triennial



Miss Edith Brent, Member,
Colorado Diocesan
Executive Board, W. A.

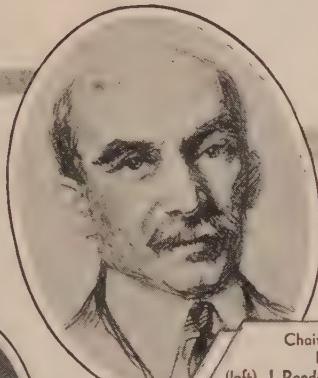


The Rev. E. F.
Dean, National it

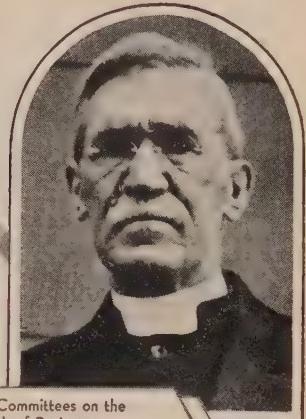
Figures whom you will Meet in Denver



Bishop Ingle,
Coadjutor
of Colorado



Chairmen, Committees on the
Dispatch of Business
(left) J. Randolph Anderson, House of Deputies;
(right) Bishop Reese of Georgia,
House of Bishops



Charles A. Johnson
General Chairman,
Committee on
Arrangements



David J. Main,
Chairman,
Finance Committee



John S. Pyeatt,
Chairman,
Transportation
Committee



Herbert S. Sands, Chairman,
Entertainment and
Hospitality Committee



Mrs. J. E. Kinney, General Chairman,
Committee on the W. A. Triennial



ST. MATTHEW'S CHAPEL, QUEBRADO CEIBA, PORTO RICO

Situated in a populous country district this chapel in charge of the Rev. Victor Rivera draws its congregation from far and near. Many boys and girls come great distances to church school



THE SCHOOL BUS ARRIVES, HOLY TRINITY SCHOOL, MORON, CUBA

Every morning the *guagua* or school bus brings the pupils from far and near to this church school which is in charge of the Rev. Ramon C. Moreno



KINDERGARTEN GRADUATION, SENDAI, JAPAN

In addition to his diploma, each child was given a book of Bible stories written in simple Japanese by Miss Ethel Correll. Miss Dorothy Hittle is supervisor of all kindergarten work in this district



BUILDING OPERATIONS IN CAPE MOUNT, LIBERIA

Boys of St. John's School do the entire work of erecting a new teacher's cottage. It is made of mud blocks and plastered with cement inside and out



S.P.G. London

THE BISHOP OF DORNAKAL
With his wife and daughter and two friends
en route to England



S.P.G. London

WOMEN PATIENTS
Entrance to Sanatorium, Arogyavaram, Dio-
cocese of Dornakal, India



ON THE JUNGLE GYM

Children of St. Mary's Home, Honolulu, are
kept well and happy



C.A. ARRIVES IN HONOLULU

Bishop Littell (center) welcomes Captains Rob-
erts and Benson to the islands

The Church's Function in Adult Education

Any process is adult education which results in making people active, intelligent Christians, continually growing in their profession

By Sarah Cadoo Leidt

Director of Religious Education, St. Bartholomew's Church, White Plains, N. Y.

IF THE CHURCH IS the Body of Christ, its members must function as members of that Body. They must function effectively, with skill; they must function wisely, with intelligence; they must function devotedly, with consecration. Above all, they must function co-operatively, aware of their membership in God's great organ for the realization of His will.

The task of the Church's leaders and officers, then, is to cultivate this awareness, to develop this skill, intelligence, and consecration. In a sentence this is the task of each leader: clergy, officers of parish, diocese, and National Council, officers of church organizations, study class leaders, church school teachers, organists, choir directors, parents.

This task of the leaders is not an easy one for it depends upon so many conditions. Its complications may be seen when the task of educating the children is studied. The Church is assistant to the parents in this work, and as such, offers help in their home problems of religious training. Most parishes maintain church schools, many have choirs, service societies, scout troops, or other week-time groups. The Church's services of worship contribute their influence. Programs for all of these are relatively easy to prepare, but the complications enter when we realize that programs, when they are set forth, must be executed by people. And the people make by far the greatest impression on the children.

How many individuals contribute to the religious education of a Christian child? First and most important, there are his parents and godparents and the members of his immediate family. There are his rector, church school superin-

tendent and teachers, his scoutmaster, or choir director. There are the mass of people who make up his parish and create the religious community in which he grows up.

Now, how well equipped are these people, taking them individually and as a corporate parish group, to promote the best growth of a Christian child? The answer to this varies, of course, with the individual concerned, but the general trend of answers is such as to place the real problem of the religious education of children one step back of that process itself, and to widen it in the case of a particular child to include all the people whose lives influence his development. In other words the real problem in the religious education of children lies in making his environment of people stimulating, intelligent, active, challenging, Christian. (See April SPIRIT OF MISSIONS, pages 221-8.) So the task of the leader in the Church who is concerned with the Christian education of children is not so simple as our simple assumptions above might lead us to expect. The leader desiring to do satisfying work with children must depend upon leaders who work with grown people, upon those who create the parochial and the general Christian environment, and who care for the individuals who may be parents and teachers.

The leader who desires to forward the missionary enterprise of the Church finds himself in a similar position. Zeal for the extension of God's Kingdom springs up as a result of many influences, but most surely and unfailingly it springs from a spirit so in companionship with God that it partakes of His love for men

THE SPIRIT OF MISSIONS



THE RT. REV. H. ST.G. TUCKER, D.D.
Chairman, Commission on Adult Education,
Department of Religious Education

and His sympathy with their needs. How widespread is the individual and corporate fellowship with God that promotes the growth of world Christians? Again, the answer varies with the individual, but the trend of answers places the missionary problem back of the specific expression of that aspect of Christianity. The real problem lies in the development of men and women on fire with the Spirit of God, eager to build His Kingdom, aware of their membership in the Body of Christ. The leader desiring to promote the cause of Christ in the world must depend upon general parish workers, they must expect that the ordinary Christian growth of men and women be vigorous and intelligent and forthgiving. His task is not so simple as it might appear, nor is it so restricted as is sometimes thought. It concerns the everyday religious attitudes, thoughts and devotions of the men and women of the Church, and the parochial atmosphere and environment.

How is the leader in children's work to achieve this all-important first step in his work? How is the missionary leader to obtain this preliminary preparation for

his work? How is any leader in the Church to find the needed background of Christian alertness which his work requires? The answer is easy to give and vastly difficult to secure. In words it is this: These foundations may be secured by the development of men and women who grow continually in their Christian profession.

Two illustrations may serve to indicate possible ways of securing this answer in life. They are not exclusive, for there are many other ways of working, nor are they necessarily suited in detail to other situations, for there are differing factors in each case. But they point out certain values and may stimulate consideration as to ways and means of helping the case at hand.

In a certain eastern parish two individuals felt the need of sharing with other likewise eager souls their problems of Christian belief and action in life today. As they each knew several others who had a similar desire for help in Christian living, they told the rector of their thought. He suggested that they plan to gather those who they knew would be interested and whose devotion to Christ and His Way might be relied upon, for a series of evening conferences. This was done; twenty men and women of various ages, but younger rather than older, met. They had two things in common: first, each was committed to Christ, and second, each sought help in the Christ-life.

After an informal talk, they adopted this plan: they would meet weekly in a small attractive upstairs room in the parish house; they chose subjects of interest to them for several evenings ahead; they planned to enlarge their group as they found others who met the initial test, in fact, they planned to seek others on that basis. Subjects for discussion were such as these: the meaning of the Holy Communion, the petitions of the Lord's Prayer; what should a Christian do about world peace? The rector led the first meeting, then the leadership passed about among those willing to assume it; no one was ever urged to accept. The leader called the group to the open-

THE CHURCH'S FUNCTION IN ADULT EDUCATION

ing period of prayer and silence, then he talked about the problem of the night, opening up its possibilities and suggesting lines of thought. This took about half an hour, then the group divided into small groups of six or seven, each with a leader and a prearranged question for discussion. In this intimate circle each one made his contribution to the solution of the problem and found how his needs were related to it. After half an hour the groups reassembled and each gave a summary of its discussion. General discussion followed and was summed up by the leader of the evening and closed by prayer.

From week to week this group went on with slightly varied procedure, an enlarging group, a deeper meaning for the individuals concerned, and a closer fellowship. The weeks passed and the meetings continued. The group came to be called the Fellowship of the Upper Room, and its first season ended with a celebration of the Holy Communion in the upper room in which it met.

The members of the Fellowship of the Upper Room grew in ability to grapple effectively with problems of Christian living, they became increasingly intelligent in their religious thinking and acting and more intensely loyal to Christ and His cause. Week by week they became more aware of their place as individuals and as a group in the corporate life of the Church.

In a mid-western parish the new rector found himself struggling against a lethargy that reduced his congregation to fifty. The way out seemed to lie in helping the members of the vestry to realize that they must be "intelligent co-workers in the whole work of the Church; fellow-laborers, spiritually just as responsible as the rector." Reluctantly they undertook to make themselves intelligent coworkers in the whole work of the Church. They started with a study group composed of the vestrymen led by the rector. The subjects for discussion were as various as the scope of Christian life and thought. They started quite simply by talking about why their parish had been founded, what were the motives of

its founders, what those men and women had expected of it, and what God expected of it. In time they came to see its problems of spiritual development, its relation to community issues, its place in the world-wide extension of God's Kingdom. Then they considered the diocese, its function, its origin, its bishop. In time they were led into a study of the Church's Program.

After the rector and vestry had gone through this process for some time, they came to the point where they desired to share their experiences with other members of the parish. Each member of the original group hesitatingly agreed to become the leader of an extension group. The original group continued to meet in preparation for their individual groups and to compare experiences. A large area of the parish was covered in this way, using existing organizations as nuclei or forming new groups of people not connected with an organization. One result of this experience was a series of brief talks from members of the vestry at the

Adult Education Commission

CHARGED WITH the task of studying adult life in the average parish and of advising the Department of Religious Education, this commission is composed of:

- THE RT. REV. H. ST. GEORGE TUCKER,
D.D., Bishop of Virginia, *Chairman*
THE REV. FREDERICK C. GRANT, Dean,
Western Theological Seminary
THE RT. REV. D. L. FERRIS, D.D., Bishop
of Western New York
THE REV. R. S. CHALMERS, Rector, Grace
and St. Peter's Church, Baltimore
THE REV. NORMAN B. NASH, Professor of
Christian Social Ethics, E.T.S.
THE REV. W. O. KINSOLVING, Rector,
Calvary Church, Summit, New Jersey
JOHN W. WOOD, D.C.L., Executive Secre-
tary, Department of Foreign Missions
LEON C. PALMER, General Secretary,
Brotherhood of St. Andrew
MRS. HARPER SIBLEY, Chairman, Execu-
tive Board, Woman's Auxiliary
MISS GRACE LINDLEY, Executive Secre-
tary, Woman's Auxiliary
MISS MARGARET I. MARSTON, Educational
Secretary, Woman's Auxiliary

THE SPIRIT OF MISSIONS



THE REV. JOHN W. SUTER, JR.

A new photograph of the Executive Secretary
of the Department of Religious Education

Sunday morning services on various aspects of the Church's work. What it means to have a Grandson Baptized was the topic selected by one man.

Another result was what came to be known as the Wednesday Night Discussion Meeting. It started because some people wished to study the Life of Christ. It was held in a large room in the parish house and grew to fill the room. Two boxes were placed near the door, one for questions and one for intercessions. The meeting began with intercessions and as time passed this opportunity for common prayer for specific needs came to be the high spot in the group's experience. Following this the rector talked for fifteen minutes on a set topic related to the main subject, the Life of Christ. The remainder of the hour was taken up with discussing the questions which were in the box, others that came from the floor or some proposed by the leader. The meeting closed promptly at the end of an hour.

Shortly the congregation grew from the original fifty to eight hundred, parish activities moved forward, men and women took their Christian profession seriously in all walks of life, a new parish atmos-

sphere of vitality and fellowship grew up. Members of this parish became effective in meeting problems of life, they became intelligent Churchmen, they became more loyal to Christ. Continually they became more aware of their functions as members of His Body.

These accounts describe what actually happened in two parishes, but there are many other possible ways of renewing the spiritual lives of the adults of the Church. Directed worship may be one such method. A sermon series which stimulates thought and promotes discussion may be another. Prayer groups may arise. Extra, informal services, such as the Offices of Instruction, may be used. Reading circles, or an informal reading campaign, may be inaugurated. Church Periodical Club assistance may be used in promoting familiarity with current church news as found in THE SPIRIT OF MISSIONS, in church monthlies and weeklies. Popular meetings may be designed to reach those who are timid about their personal responsibility in smaller groups. Many a man or woman is slow, by temperament or desire, to place himself in the position of having to participate in group activity. These may be enticed to start where they are lost in the mass and by wise shepherding led on to a more and more personal share. An indispensable phase of any educational process is the personal contacts of the rector and all his leaders and every functioning member of the parish group.

In these and many other ways men and women may come to realize their places in the Church to which is committed the task of building the Kingdom of God. So may they become effective, intelligent, on fire with the Spirit of God.

ONE MAY SAY that this is regular parish work, and feel that outside help should not be needed. But those who find that the progress of regular parish work is halting and discouragingly slow are glad to know that the National Council provides a source of understanding help and tested, well-considered counsel for rectors and parish workers who desire it. The Department of Religious Education is

THE CHURCH'S FUNCTION IN ADULT EDUCATION

entrusted with the general work of adult education. As head of that Department, the Rev. John W. Suter, jr., is charged with general oversight of this work. He is eager that those in posts of parochial responsibility shall feel able to turn to the officers of the National Council for assistance in their work.

The Church Missions House is the possible source of an impetus to Christian thinking, a help in Christian living in all relationships near and far, of renewed zeal and devotion to Christ and His Cause. Any need for help in promoting the growth of people into mature participation in the life of the Kingdom may seek an answer here. The National Council exists to promote the Church's Mission in its fullest sense. Those who desire to develop a parish prayer group, to study the life of our Lord, or to interest their young married people in the Church's work, are just as sure of sympathetic suggestions as those who would study religious psychology, or the meaning of the Christian faith for the world today.

The post of Secretary for Adult Education is temporarily vacant, following the four-year period of service of the Rev. Theodore R. Ludlow, who labored to make known the work and to develop the methods of adult education. He was available for consultation at his office or by mail or through visits in various places about the country. His office was a clearing-house of experience in this work. He gave help on textbooks, materials, and methods. Reference has been made to the work he has done toward the education of parents for their special task in a previous article in this series. (See April SPIRIT OF MISSIONS, page 228.)

Since February, 1931, the work of adult missionary education has been in charge of the Rev. Arthur M. Sherman, S.T.D. The first months of Dr. Sherman's term have been spent largely in the preparation of mission study material for next season and in bringing up-to-date the needed literature in his field. When he undertook his duties he stated that in his opinion his chief responsibility

Books on Adult Education

Why Stop Learning? by Dorothy Canfield Fisher. (Boston, Harcourt, \$2).

A Mind for the Kingdom: A Study of the Principles and Practice of Adult Missionary Education by Hilda Jacka. (London, Edinburgh House, 1928, 60c).

Christ and Modern Education by Charles E. Raven. (New York, Holt, 1928, \$1.75).

The Teaching Church: A Handbook of Adult Religious Education, by William Temple and others. (London, S.P.C.K., 1928, \$1.40).

The Church and Adult Education by Benjamin S. Winchester. (New York, Smith, 1930, \$1.50).

was "to help all who are seeking to educate the members of the Church to the point where they know, are interested in, and want to have a part in the Church's unceasing task of making a Christian world." Dr. Sherman proposes that each parish use the methods, whether old or new, which are best adapted to its circumstances.

An important contribution to the work of adult education is made by the officers of the Woman's Auxiliary charged with educational tasks: Miss Adelaide T. Case, Educational Adviser, and Miss Margaret I. Marston, Educational Secretary. They direct the use of educational materials and methods in the Auxiliary branches throughout the Church. They train leaders and counsel with them about problems and difficulties. Miss Marston's work takes her on visits to various parts of the Church. Recently she spent two weeks in a diocese, meeting its leaders in adult education in nine centers at conferences arranged by the diocesan educational leader. Contact is maintained with diocesan educational officers by means of letters sent to each three times a year, as well as by means of a voluminous correspondence. As already stated, the Woman's Auxiliary

THE SPIRIT OF MISSIONS

is concerned to forward the work of education of the whole parish in coöperation with other groups. "The purpose of education in the Auxiliary," says Miss Marston, "is to develop a woman's capacity for growth in order that she may make her contribution with others toward working out the Kingdom of God." When asked what was the scope of education in the Auxiliary, Miss Marston replied, "We must be sensitive to the needs of the women on the one hand, and alive to the problems of the world on the other."

Many men and women isolated from close contact with parish ties are finding new life and help through the work of the Department of Religious Education's Secretary for Home Study, Miss Edna Eastwood. Working whenever possible through especially appointed diocesan representatives, Miss Eastwood is reaching out by mail to those who cannot regularly have the ministrations of a parish. Usually these are related to the nearest parish as extension members. Study courses are offered and letters are sent to parents who are conducting study with their children. Courses are adapted for use in individual study. Books are chosen for the same use. A definite effort is made to have the correspondents feel that they have friends at the other end of the mail-route who are interested in them and desirous of helping them solve their problems. Touching stories come from men and women thus related to the corporate life of the Church, and there are accounts of enlarged diocesan vision and usefulness, of parishes developed and clergy encouraged by contacts with those of great faith who live in isolation from their fellow men.

Further than this, each Department of the National Council makes its contacts with the adults of the Church; each offers its peculiar share for the growth of Christian men and women.

All of these contacts take place against a background of great popular interest in general adult education. Many secular educational agencies offer grist to the mill of those adults who realize that their days of learning and development are at their best.

YEAT IN THE face of this, some may ask why this work of adult education should attract attention in the Church, what is its justification, its purpose, and its desired result. It is the century-old story of men and women coming to a fuller knowledge of Christ and of His way for mankind. In St. Paul's description of the work of the Church in Corinth, it is the work of Apollos: "I have planted; Apollos watered; but God giveth the increase." Men and women who are communicants of the Church are committed to sonship to God by their Confirmation promise. The divine Spirit given in that rite leads us on to live up to that relationship. Yet there are problems, difficulties, obstacles in the way. Christian discipleship is not easy. What shall we believe? What shall we do? How shall we express our faith in terms of life today? So long as men heed the Spirit of God and endeavor to live Christlike lives, these questions in their many detailed forms will be asked. How can they be answered? Rather, how can men arrive at satisfying answers? The answers may come by any of a variety of means. From the viewpoint of the Church any process is adult education which results in making people active, intelligent Christians. Mr. Suter says:

The educational leader will strive to help people see life whole and see it in relation to God's purposes. He will help them solve their problems as they arise, not by giving them the answers, but by putting them in the way of finding them.

People live together in families. The Church's educational program should help them live together in a more Christlike way; family relationships are part of the Kingdom of God. People carry on business. The Church's educational program should help them do this on a Christian level; business is part of the Kingdom of God and he who acquiesces in unchristian practices is just as guilty as he who promotes them. The giver of a bribe is as much at fault as the taker. Many problems of this and other sorts face Christian men and women. Puzzled, earnest, striving men and women face every Christian leader. What shall the

THE CHURCH'S FUNCTION IN ADULT EDUCATION

leader hope for them? How can he wisely help them? To what end shall he carry on his educational work? Again, in Mr. Suter's words:

To this end, that they may transform society after the mind of Christ, that each may play his part in the Kingdom of God, that each may find his place and fill it.

Let them seek together to understand their purposes and God's purposes for their parish, to find ways of realizing them. Let them seek together to understand their purposes for themselves and their families and their businesses, and see them in relation to God's purposes. Let them revalue their own ambitions if need be, and find ways of putting first the new values. Let them seek together an understanding of human relationships in ever-widening circles of contact, seeing more clearly the Church's Mission and their own responsibility. Let them seek a clearer fellowship with God and a keener grasp of the mind of Christ in all the events of daily living.

That this will involve thought, and care and effort of spirit, is undeniable. No Christian can be intelligent without read-

ing, study, and thought. No Christian can be consistent in the pursuit of his calling without prayer and meditation. No Christian will be as intelligent or as devoted to Christ's Cause if he seeks his enlightenment and his inspiration entirely alone. If a parish moves forward in this way together, the result will be not only an awakened and intelligent fellowship but an exceptional environment for the religious development of the children. The building of the Kingdom is a co-operative enterprise requiring the complete mental, social, and spiritual dedication of all members of the Body of Christ.

To help rectors find ways of leading their people to a more complete dedication to this endeavor is the objective of the work of adult education. Somehow the seed of Christian discipleship has been planted. No effort should be neglected to provide the faithful "watering" that God may "give the increase".

This is the third in a series of four articles by Mrs. Leidi on the ideals and work of the Department of Religious Education. The concluding article will appear in the September SPIRIT OF MISSIONS.

Church at Silver City, Canal Zone, in Use

FOR THE PAST year and a half the residents of Silver City, Mount Hope, Panama Canal Zone, have been rejoicing in their new church which was made possible by a grant from the last Corporate Gift of the Woman's Auxiliary. On the festival of the Purification, 1930, the new Church of St. Mary the Virgin, completed and finished, was consecrated. It is a substantially built frame building standing on concrete pillars with seating provision for about three hundred people. The altar which is of white marble composition was the gift of the local Woman's Working Guild; the prayer and litany desks the gift of Mr. W. H. Lindsay; while the other furnishings, including an organ, are a memorial to Dean Pierce and Louisa Higginson Bowditch Pierce.

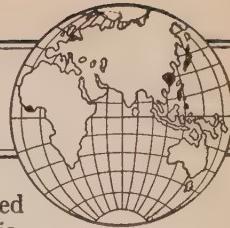
The Church of St. Mary the Virgin is a mission of Christ Church-by-the-Sea, Colon, of which the Rev. Edward J. Cooper is rector. As he has no assistant,

he is able only to have occasional services at Silver City, which is in charge of a lay reader. One of the communicants of the mission has been accepted as a postulant for Holy Orders and it is hoped will one day minister in this work. He is a native West Indian and is applying himself to his studies outside of working hours.

The mission Sunday school numbers about two hundred and twenty-five children. For many years past the children were held together and taught on the porches and in the homes of the congregations. It is easy to imagine of what value the new church is to the community and what a joy to the workers and teachers and children of the church school. At present the church itself is used for Sunday school purposes, but it is hoped to put in a screened basement under the church to provide a hall for school and social work. The Canal Zone Governor estimates that this work will cost \$800.



Jottings from Near and Far



DELEGATES TO General Convention will be glad to know that there are still available a few copies of the last *Annual Report of the National Council*, which may be had free upon request to The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y. A general survey of the whole missionary work of the Church, *The Annual Report* will give in a few moments' perusal a grasp of recent missionary developments which can be secured nowhere else.



BISHOP LLOYD, AS chairman of the Board of Trustees of the Kuling School, China, informs us that much to the keen regret of the trustees, the headmaster, Mr. Albert H. Stone, has resigned in order to become headmaster of Iolani School, Honolulu. Nevertheless, the school will be reopened in the autumn either in Kuling or in temporary quarters in Wuhu. During the past year the school was held in Shanghai. The trustees hope to secure as successor to Mr. Stone, a fully competent man who is familiar with conditions in China.



SOUTH DAKOTA has lost another pioneer Indian missionary. On May 8 the Rev. Philip Joseph Deloria, known among his own people as *Tipi Sapa* (Black Tent), died after a long illness at the age of seventy-seven. Mr. Deloria was an hereditary chief of the Yankton Sioux and gave up that office to enter the ministry. After being educated at Nebraska College, Shattuck Mission School, and Seabury Divinity School, he was ordained deacon in 1883 by Bishop Hare. Nine years later he was advanced to the priesthood. After serving at Yankton Agency and at White Swan for a year each, he

was, in 1885, assigned to St. Elizabeth's Mission, Standing Rock, where he remained for forty years until his retirement in 1925. Several years ago the story of the Dakotas was written around his life in *The People of Tipi Sapa* by Sarah E. Olden (Milwaukee, Morehouse, \$1.50). Less than two weeks before his death Mr. Deloria rejoiced in the knowledge that his only son had been ordained.



THE Lambeth Series (see April SPIRIT OF MISSIONS, page 279), a popular collection of little books on the various aspects of the last Lambeth Conference, are now being published in the United States by the Morehouse Publishing Company, Milwaukee. The first six volumes are now available and may be secured at fifty cents a volume from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.



BISHOP TYLER calls our attention to the omission in the list of missionaries from North Dakota (see April SPIRIT OF MISSIONS, page 232) of Deaconess Elsie W. Riebe, stationed at Ichang, China.



THIRTY-SIX YEARS in Japan was the record of the Rev. Isaac Dooman, who died in New York on April 17. Going to Nara, Japan in 1887, immediately upon his ordination to the priesthood, Mr. Dooman threw himself into the task of Christian education. Within a few years he had a school of nearly two hundred pupils. He also was most energetic in the establishment of outstations and

JOTTINGS FROM NEAR AND FAR

within five years was regularly visiting twenty-two places, the most important being Gojo, Hashimoto, and Wakayama. Later he worked in Kanazawa. From 1906-16 he was in charge of the Wakayama Convocation, and from 1916 until his resignation in 1923 he was in charge of our work at Tsu. Mr. Dooman wrote several books of missionary significance, chief of which was *A Missionary's Life in the Land of the Gods*.



WHILE NO ORGANIZED work among the Indians of western Brazil is being carried on, systematic efforts to carry the Church's message to them are being made by the Rev. Alberto Blank. Bishop Thomas is working towards the time when an Indian Christian youth educated and trained for missionary service may be sent to his own people.



WORSE THAN FIRE or flood, are the epidemics which occasionally sweep Anvik, Alaska, where there is no doctor within reach, but only a sturdy little trained nurse. In a letter dated March 22, the Rev. Henry Chapman writes:

Last week was a trying one for us. Anvik was visited with an epidemic of grippé, which affected practically everyone in the community. Most of the mission children were sick. Our nurse, Miss Jean Jones, made the rounds faithfully, though much of the time she was more than half sick herself. One day she drove her-

self with three dogs to the lower village while I took her down twice. The mail-carrier reported that everybody in Shageluk was sick, and that one of the white men was going around cutting wood for the sick families.

There were four deaths among the village people, including the Medicine Man. The villagers held the old-time 'wake' for him and then brought his body up here. Before taking it into the church the wife and a native man came to consult me. Some of the older people wanted an old-time funeral, in the sense that they wanted to leave the coffin on the surface of the ground. I said that if they wanted to follow the old custom they could do so, but in that case there would be no funeral service. They decided in favor of Christian burial, including interment, and he was buried from the church. This incident shows that the older generation does attach value to the rites of the Church. . . .

In a later letter to his father, Mr. Chapman writes:

After Easter I visited Shageluk and Quoloutchiáku, where there were two weddings and three Baptisms. The people remain loyal to us. We have four of George Stickman's children (native) in the school. He asked you to take them last summer and you said that we could receive them after the new house was open. This spring he sent a message beseeching me to take the four little girls. He and his wife were sick and unable to take care of the children. After consultation with Miss Margaret Bartberger, she agreed to take them. We now have thirty children in the school.

Since the first of January there has been regular airmail service between Fairbanks and Flat (seventy-one miles east of Anvik), the planes bringing the mail to Flat every week. Our mail comes over once in two weeks, and in three weeks less time than by dog-sled from Nenana, the railroad terminal.



ST. LUKE'S KOREAN CONGREGATION, HONOLULU, T. H.

The Rev. Noah K. Cho who, on May 1, was advanced to the priesthood in St. Andrew's Cathedral by Bishop Littell is in the center of the group

SANCTUARY

For a Good Use of Summer Holidays

THY MERCY, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains; thy judgments are like the great deep.—**PSALM 36.**

PRAISE THE LORD, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honor.

Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain.

Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

—**PSALM 104.**

LE T US GIVE THANKS

For God's good gifts to us in the wonders of earth and sea and sky.

O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches.

That he has given to his people so many visions of his eternal beauty.

O Lord, we rejoice in thy goodness.

LE T US PRAY

That we may have eyes to see and ears to hear the manifestations of his beauty in the natural world.

That we may be faithful in attending to our religious duties through vacation time.

That we may use some part of our leisure for the thoughtful study of Christian truth, and return to our work quickened with new understanding and new desire to serve God.

LE T US PRAY

That all employers may make due provision to allow those whom they employ a proper period for rest and recreation.

That some special blessing of strength and refreshment may be given those who are deprived of having any holiday.

MA Y THE GRACE of courage, gaiety, and a quiet mind, with all such blessedness as belongeth to the children of the Father in heaven, be ours, to the praise of the Father, Son and Holy Spirit. Amen.

FOR MEMBERS OF SUMMER CONFERENCES

O GOD, our heavenly Father, who gatherest thy children together from afar, to be one in thee: let the grace of thy Holy Spirit enlighten our minds, strengthen our wills, and fill our hearts with love; that receiving the seed into good ground, we may bring forth fruit an hundredfold, through Jesus Christ thy Son our Lord. Amen.

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of
THE RT. REV. HUGH L. BURLESON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

Under the direction of
LEWIS B. FRANKLIN, D.C.L.
Vice-President

THE NATIONAL COUNCIL, according to custom, will meet on September 14 and 15 in Denver immediately preceding the opening of General Convention. All major matters necessary to close the Triennium were concluded at the session held in New York on April 29 and 30, but there is invariably an accumulation of detail which will be considered at meetings of several of the Departments and will come before the National Council for final action. The National Council will present a budget for the new Triennium, will propose a continuation of a schedule of Advance Work projects, and, in Joint Sessions through its executives and the officers of its Departments, will give an account of its stewardship during the past Triennium.

* * *

AT THE WASHINGTON General Convention the National Council became sponsor for all of the various educational activities centering there by setting up the National Council Training Institute where courses were given in a wide range of subjects. The plan proved a wise one and will be continued at Denver. The program in detail will be found in this issue of THE SPIRIT OF MISSIONS (pages 451-3). It promises to give real assistance to those who are willing to dedicate the time and effort necessary to equipping themselves for more efficient work in parish and diocese. The Dean of the Institute will be the Rev. B. H. Rein-

heimer, D.D., Executive Secretary of the Field Department of the National Council.

* * *

THE GENERAL THEOLOGICAL Seminary, the University of Pennsylvania, and Columbia University have this year honored the Presiding Bishop of the Church with degrees. Pennsylvania has obviously rejoiced to honor a distinguished son, since Bishop Perry has been a conspicuous figure on repeated occasions at his Alma Mater.

* * *

THRICE DURING THE Triennium has death invaded the ranks of the national leadership of the Church. Bishop Murray and Bishop Anderson, successively, were called to their reward from the office of Presiding Bishop. Bishop Garland who, as the representative of the Third Province in the National Council, had come to play a distinguished part in its deliberations was the third to fall on sleep. Of the executive staff of the National Council death claimed one member, the Rev. Charles N. Lathrop, D.D., Executive Secretary of the Department of Christian Social Service.

* * *

THE FIRST MEETING of the newly elected National Council will be held at the Church Missions House, 281 Fourth Avenue, New York, N. Y., on February 10 and 11, 1932.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

I SPENT A HAPPY Whitsunday at St. Paul's School, Lawrenceville, Virginia, preaching the baccalaureate and lecturing on Mexico at the closing meetings of the Y.M.C.A. and the Y.W.C.A. It would be difficult to find a more splendid student body than the boys and girls who attend St. Paul's. They are alert and apt; their work is of the highest character. There are elementary, high school, junior college, industrial, and normal departments. Sixteen hundred acres are under cultivation. All the buildings on the school grounds were constructed by the students. Our students and graduates have built most of the houses in Lawrenceville and the surrounding country. Discipline can be largely and safely left with the students themselves. Just before I left I saw the boys drill for company prizes, judged by three U. S. Army officers. I have done quite a bit of drilling myself, and I did not envy the judges their task.

Among those in attendance at the meeting of the Board of Trustees was the Rev. Major Giles B. Cooke, ninety-three years old, the last surviving member of General Lee's staff.



THE REV. J. C. FERRIER, Rural Dean of Western Nebraska, is in need of a small Communion set with which to administer the Holy Communion to the sick. I hope that someone will provide this set, either new or used, which I shall be glad to send on to Dean Ferrier.



IN 1920 THE CENSUS reported 5,603 Filipinos in this country. Since 1920 thousands have flocked into the Pacific Coast States. Between 1920 and 1929 31,092 entered California. In the seven years, 1923-29, the average number of arrivals per year was 4,177. In 1929 almost six thousand immigrated into California. Some 3,154 entered ports in the Seattle district, and 1,118 entered the

port of San Francisco between January 1 and September 1, 1930. They have been coming, up to the past three months, at the rate of 5,500 a year. A fair estimate would reveal about sixty-five thousand to seventy-five thousand on the Pacific Coast today. The Christian Church probably touches sporadically about two thousand of them.



THE REV. DANIEL GEE CHING WU, the only Chinese priest of our Church in the United States, is doing a remarkable piece of work in the True Sunshine Mission, San Francisco, where there are 127 baptized persons, 48 communicants, and 110 children in the church school. The average attendance at the Sunday morning service is sixty. There is also a day school with language and religious instruction, a night school for young men, an active Young People's Association, and co-operation with the Y.M.C.A. The plant is totally inadequate. One large room is used for many purposes. Mr. Wu has living quarters for himself and family on the second floor. Space for another building has been acquired, and additional equipment must soon be provided.

In addition to his work in San Francisco, Mr. Wu has charge of the True Sunshine Chinese Mission in Oakland, where there are forty-two baptized persons, twenty-one communicants, a church school of fifty, a day school, and an English night school. This work is done in one big room, which is used for all purposes.



THE REV. MR. KAH-O-SED, senior Indian priest in the White Earth Reservation, Minnesota, while in New York recently, discovered about two hundred Ojibway Testaments at the Bible House, and bought them. As there were probably no more than a dozen of these books among the Indians in Duluth, this was a real find.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

ON APRIL 29, 1930, Bishop Roots and I were discussing the "mission business" in his office in Hankow. Word was brought to the Bishop that a Communist Army had captured the city of Chuho and had carried off the Rev. Fung Mei-ts'en, the rector of St. James' Church. A fortnight later it was proved beyond doubt that Mr. Fung had been killed, suffering martyrdom for his faith.

Chuho has been a prosperous city, about ninety miles west of Hankow on Hung Hu Lake. Early in the morning of April 16 a Red Army of two thousand poured into it, killed many of the leading men, looted shops and homes as they went along, and finally arrived at the church where many of the Christian people of the city had taken refuge.

Arrived at the church the leader of the army asked for the clergyman. Mr. Fung stepped forward saying, "I am he." He was immediately seized, carried away, and suffered, as a Chinese account of the affair states, "much evil and disgrace".

At the time of his death Mr. Fung was fifty-one years old. He was a member of a well-known Confucian family, and as a boy was so clever at school that he became famous throughout the neighborhood. He had grown to young manhood before he heard the Christian message. When he did hear it he was so impressed by it that he connected himself with a congregation of the *Sheng Kung Hui* in his home town of Hwangp'ei, and in 1907 was baptized. He was so earnest in trying to tell the Message to others that he was selected for training as a catechist, and for three years was under the instruction of the Rev. S. H. Littell, now Bishop of Honolulu. After a service of seven years as a catechist he became a student at the Divinity School of the Heavenly Way in Hankow and studied theology under the direction of the Rev. L. B. Ridgely.

He was ordained deacon in 1920, and a year and a half later he was advanced to

the priesthood. He had been in charge of St. James' Church, Chuho, for seven years and had done faithful and successful work. One of his Chinese fellow clergymen says of him:

Mr. Fung's word could always be trusted and his life was blameless. With his meagre salary he supported his wife and three sons, one of whom is blind, his aged father, and a crippled brother with a wife and two little children. He was kind to the poor. He never shirked his duty because it was hard, and in working to reform men he was not afraid to die.

While held captive, under sentence of death, Mr. Fung wrote the following letter:

My dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet Government. The Chairman of their Executive Committee said to me, 'Mei-ts'en, you are a preacher of the Gospel in the *Sheng Kung Hui* and therefore you are one of the corrupt gentry.' He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my (Mei's) aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,

Fung Mei-ts'en.

When these facts were reported to the Department of Missions the members were unanimous in the conviction, that the people of the Church in the United States would want to show their gratitude and admiration for Mr. Fung's faith and courage, and their sympathy with his widow and fatherless children by providing a small fund, the income of which would care for the family so long as there was need, and which later could be added to the Pension Fund of the Diocese of Hankow. The Department accordingly asked the National Council to authorize an effort to secure a fund of five thousand

THE SPIRIT OF MISSIONS

dollars. Bishop Roots has said that at the present rate of exchange such a fund would provide a sufficient income.

One friend has already sent a gift of one hundred dollars; another a gift of ten dollars.

Will those who desire to have a share in completing this fund send their gifts to me at 281 Fourth Avenue, New York, N. Y., marking them *Special for the Fung Memorial Fund.*

Mr. Fung was shot on April 22, 1930, just outside of the city where he had labored so long and faithfully. His body was thrown into a marsh and has not been recovered. A Chinese friend said of him: "There was no one to receive his body; no one to bury him. He was a good shepherd laying down his life for his sheep."

Across the Secretary's Desk

THE VEN. JOHN B. BENTLEY, Archdeacon of the Yukon, writes from Nenana, Alaska, that one day in April, as the children were gathering for their prayers in the chapel, it was learned that Miss Thompson who usually plays the organ, was not well and could not be with them at the service.

One of the smaller children said, "How will we have chapel without a hymn?"

An older child replied, "Oh, we'll just read a Psalm. The show must go on."

It did.



SAN SEBASTIANITO, although it may be called on a map "Little Sebastian", has a big heart when it comes to the Church's work. It is one of the new missions in Mexico and intends to start right. Archdeacon Efrain Salinas, writing of one of the inaugural meetings says:

We have very crowded services and a nice and enthusiastic meeting for the election of the officers of the mission; at the same meeting they fixed their quota for missions at twenty dollars.



A PART OF THE Book of Common Prayer has been translated into another tongue. This time it is Visayan. Bishop Mosher has sent me a pamphlet containing the Communion Office. It is

used at our mission in Upi, Mindanao, among the Tirurai people. This is the way the Lord's Prayer looks in Visayan:

Dios nga makagagahum, nga sa imo ang tanan nga tagiposoon nabuksan, ang tanan nga handum nahibal-an, kag sa imo wala sing tinago nga malikuman; tinloi ang mga pang-hunahuna sang amon tagiposoon tungud sang pagbugna sang imo balaan nga Espiritu, agud nga maghigugma kaini sing himpit sa imo kag mangin takus magpadaku sang imo balaan nga ngalan, sa kay Kristo nga amon Ginoo. Kabay pa.

With Our Missionaries

ALASKA

Miss Lucy Ogden, a new appointee to the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, sailed June 9 from Seattle.

Dr. and Mrs. Alfred L. Standfast, new appointees, sailed June 27, on the *Ecuador* from Seattle, to take up their work at Fort Yukon, Alaska.

CHINA—SHANGHAI

Miss Elizabeth H. Falck and Miss Anna M. Groff, arrived in San Francisco on regular furlough, March 29.

Dr. Lulu M. Disosway sailed June 20, on the *Empress of Japan* from Vancouver to Shanghai, after furlough.

CUBA

Miss Gwladys Ferrier, daughter of the Rev. R. W. Ferrier, sailed June 5 to join her family.

HAITI

The Very Rev. and Mrs. Leopold Kroll arrived in New York on regular furlough, May 22.

Kenneth Beer, son of the Rev. A. H. Beer of San Pedro de Macoris, Santo Domingo, sailed on June 11 to join his family.

HAWAIIAN ISLANDS

The Rev. and Mrs. Joseph C. Mason, new appointees, sailed June 27 from San Francisco on the *Malolo*. They are taking charge of the work at Hilo during the furlough of the Rev. and Mrs. H. H. Corey.

Miss Charlotte Littell, daughter of the Rt. Rev. S. H. Littell, sailed, after finishing her college course at Vassar, on June 19 to join her family.

JAPAN—NORTH TOKYO

Miss Helen Roos Lade sailed on the *Asama Maru* on June 25.

PHILIPPINE ISLANDS

The Rev. Lee Lester Rose of Sagada, arrived May 25, on regular furlough.

VIRGIN ISLANDS

The Rev. E. A. Anson of Fredericksted arrived May 26, on furlough.

Mrs. Grace Smith, a new appointee, sailed on June 4 on the *Borinquen* to take up work in St. Thomas, Virgin Islands.

Religious Education

THE REV. JOHN W. SUTER, JR., *Executive Secretary*

HOME STUDY AMONG the isolated is growing! Nineteen dioceses report that 2,013 children are receiving Christian education by correspondence, while twenty-seven dioceses report that 7,184 adults are being similarly reached.

Colorado is sending out a monthly pastoral letter which is illustrated with drawings to attract the reader's attention to the theme of the letter. The clergy of the diocese, including the bishops, are taking turns in composing the letters. It is a fine way to introduce church leaders to those who need church friends and guidance. Reports from several dioceses show that their correspondence church schools have two and three hundred pupils enrolled and are the largest church schools in the dioceses reporting them.

Montana publishes a monthly honor roll of its correspondence church school pupils in the diocesan paper. New Hampshire pupils have a monthly mimeographed publication all their own to which they and their teachers make contributions of stories, poems, and essays on religious thought. The thoughts are rather amazing at times and must be of great value to the teachers in revealing their pupils' needs and interests. The Dioceses of New Hampshire and Newark have created mimeographed units of work by leaders in close touch with pupils' needs and interests. Nebraska is experimenting with some interesting monthly letters and handwork. West Virginia is planning extension work through the rural schools. Alaska is asking for more religious books to use for the home study courses. The Philippines report over a hundred being reached by home study in isolated districts.

Several mothers, training through home study, have organized local church schools. One mother writes, "Your letter came to the right place at the right time. I want to start a Sunday school and I need help." There are about eight children in this little mining camp miles

from any town or church of any kind. A Churchman in the same camp is taking a home study course on lay reading, and taking charge of a shelf of literature provided by the Church Periodical Club for the men's recreation room. A mother in Utah found that she could make the Lenten play poster doubly valuable to her small daughter by putting in extra figures of children in Utah who needed more of the right kind of play. They tacked the poster on the kitchen wall, where it was a daily reminder of the need of helping to make all life Christian for all people.—EDNA EASTWOOD.

BUILDING A CHRISTIAN NATION

IN OUR MISSION study we are placing our main emphasis this year on the subject of making our own United States Christian. It is stirring and a fascinating theme. Few of us realize the extent of the problem. It is a task which has greatly enlarged and greatly changed in the past few decades. The United States today is a vastly different place from the United States of three decades ago. The industrial changes, the development of modern mechanical inventions, the concentration of vast population and over-crowding in our cities, the marked racial and social groups are all elements adding to the complexity of the work of building a Christian nation. Great sections of our people are under-churched, many are entirely unchurched and neglected. It may be some places are over-churched.

Are we to have a Christian America? The answer depends upon the attitude of our Christian people. Dangerous are many of the currents in American life today but even more disturbing is the religious and social inertia of many a so-called Christian. The continuing task of the leaders of the Christian Church is to keep Christian people alive to a sense of concern and responsibility for the future of our national life. Hence we are asking that everywhere, throughout the Church,

THE SPIRIT OF MISSIONS

men and women and young people study the facts in groups or singly and seek to understand the situation here at our door. It is time for us to redefine our task and examine our methods.

The book recommended for general use is a symposium entitled *Building a Christian Nation* (price 60 cents). Each chapter has been contributed by a church worker equipped by experience and sympathy to handle his theme. The chapters and authors are:

- I. Call to Service by William Codman Sturgis
- II. His People of the City Streets by Don Frank Fenn
- III. Those Foreigners by Ernest Pugh and Thomas Burgess
- IV. Church and Rural Life by Frederick Deane Goodwin
- V. The Negro by Henry A. Hunt
- VI. The First Americans by Elizabeth Mann Clark
- VII. Orientals in America by Herbert Henry Gowen
- VIII. Youth by Charles Leslie Glenn
- IX. Our Responsibility.

In addition to the textbook, other helps are in process of preparation. The leader's manual (ready in September) will outline two methods of teaching the course, one a study of the subject rather than a study of the textbook for those who can go into the study more exhaustively, and the other for those who prefer to study the book chapter by chapter.

Two reading courses are being prepared for those who wish to make an individual study of the subject. Each will contain an introduction to an annotated list, one biographical, and the other more general relating to changing elements in our national life.

In addition a comprehensive bibliography is being prepared for each chapter so that materials for further study may be easily found.

This subject of home missions will also be studied by other Christian bodies throughout the United States. For this purpose the Missionary Education Movement has prepared some excellent material which will be of considerable value in our own study. I wish to commend especially for collateral reading three books: *The Challenge of Change* by John Milton

More (price 60 cents) which gives a comprehensive statement of the domestic mission enterprise; *Roving with the Migrants* by Adela J. Ballard (price 50 cents) a short reading book describing our large migrating population which is constantly on the move harvesting one kind of crop after another; and *God and the Census* by Robert N. McLean (price 60 cents) an interesting description of the workers in the domestic mission field and a picture of the new frontiers of life today over which the Church must go with its message and transforming influence.

All materials recommended in connection with this study may be secured from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.—
THE REV. ARTHUR M. SHERMAN, S.T.D.

College Work

The Rev. W. Brooke Stabler, *Secretary*

MORE OF OUR CHURCH leaders and students attended June summer student conferences all over the country than ever before. Outstanding among them was our guest from England, the Rev. F. R. Barry, D.D., rector of the University Church of St. Mary's, Oxford, and the author of *One Clear Call*, *St. Paul and Social Psychology*, and *Christianity and Psychology*. His visit is made possible through the co-operative efforts of Union Seminary, the Student Christian Movement, and the Department of Religious Education.

During the summer school at Union, Dr. Barry will conduct a course which a number of our college clergy and women workers will have the privilege of attending.

APPOINTMENTS

THE REV. THOMAS WRIGHT, who has been serving the Fourth Province as part-time associate secretary for college work, will start September first at the University of North Carolina as assistant rector of the Chapel of the Holy Cross. He will continue to give one-half of his time to provincial work with Chapel Hill as his base.

THE NATIONAL COUNCIL

The Rev. Alden D. Kelley has accepted a call to succeed the late Rev. Norman Kimball at St. Francis' House, University of Wisconsin, Madison, Wisconsin. Mr. Kelley has for several years been in close touch with the national student work, having been in charge of college activities and visitations while at the General Seminary, 1928-30.

The Rev. J. H. Chillington, jr., has just been appointed as rector of the Church of the Good Shepherd in Lexington. Mr. Chillington will minister to the students at the University of Kentucky.

STUDENT LENTEN OFFERING

THE THERMOMETER of the fourth Student Lenten Offering is steadily rising. Thus far fifty-three colleges have been heard from with a total of \$1100. All who have shared in this enterprise are asked to send their contributions as soon as possible to James DeWolf Perry, jr., Dunster House F 42, Cambridge, Mass.

SEWANEE IN AUGUST

SEVERAL COLLEGE clergy will be present at the Young People's Division of the Sewanee Summer School, August 13-27. The Rev. W. Brooke Stabler will conduct a course on Faith and Conduct in College Life.

Following this summer school, there will be the national Convention of the Brotherhood of St. Andrew where more of the college clergy will serve as leaders. The Brotherhood has recently sought to reinterpret its work and message that it may play an even greater part in the college work of the Church, as a result of which this convention will be of real value to college students and leaders.

THOSE WHO GO AWAY!

IT MAY SEEM inappropriate to speak of those going away to college at a time when they are all returning; and yet time speeds on and three months are but as yesterday in the rush of life.

For this reason we urge that all parish rectors begin now to think in terms of their college students of next fall along the following lines:

1. Start now to compile a list of all

young people who are starting in or returning to college in September.

2. Plan now to write letters to the college clergy concerned about these students, giving the college pastor not only their names, but important information about each. A list of college clergy can be found on page 183 of the 1931 *Living Church Annual*.

3. Plan now for a personal interview with each one to discuss the Christian significance of their lives in college and to prepare those who are to enter as freshmen for the abrupt break in life which college involves.

4. Plan now for a corporate gathering of all college students in the parish sometime before they go away.

THE MACEDONIAN CRY

WITHOUT WORLD vision the Church at home will perish! Therefore, it is essential that all who are deeply concerned about the work of our Lord in our colleges and throughout the world prepare now for the Student Volunteer Convention which is to be held in Buffalo, December 30, 1931-January 3, 1932. Outstanding speakers and missionaries from all lands will be present. Detailed announcements will be made later. In the meantime, reserve these dates.



THE REV. F. R. BARRY, D.D.
An English guest at student conferences

Christian Social Service

THE REV. C. RANKIN BARNES, *Acting Executive Secretary*

WILLINGNESS to travel "the second mile" is as valid a test of a church social institution as it is of the individual Churchman. Appleton Church Home, Macon, Georgia, has shown how it may be done. Six years ago the Appleton Home moved from Macon's downtown district to a nineteen-acre site in the suburbs. Here its children could be cared for on the cottage plan. But that was only the first mile.

Recently the home extended its service beyond its doors to aid in forming a welfare organization for the surrounding area. A detailed survey of the situation was made by Miss Charlotte Crowley, social worker of the home. Her analysis of the resources of Marietta and Cobb County and her study of family and children's cases then calling for treatment were the basis of a constructive program of community action.

Public Welfare, the official organ of the Georgia State Department of Public Welfare, recently stated:

The program of the Appleton Church Home in aiding in the development of local agencies for the care of dependent children in their own communities and so prevent disintegration of family life is an outstanding example for other institutions to follow.



THE CHILDREN'S BUREAU of the U. S. Department of Labor desires to find out what relationship there is between the employment of mothers and the welfare of their children. The first part of the answer is revealed in a recent bulletin, which tells the results of a study of twelve thousand mothers in Philadelphia.

This survey, covering eleven varied districts, showed that one out of five mothers was employed, as compared to one out of seven in 1919. Twenty-eight percent of the mothers were the chief breadwinners of the family.

The report concludes:

The proportion of mothers employed varied directly with the number of children and with

the presence of children of pre-school age. The indications are that mothers of children who require constant supervision and mothers of large families do not go to work except as a last resort. Then they try to obtain work at night or at hours that interfere least with their duties as mothers. Mothers who must earn to keep the family together, however, will work even if the children are neglected. It is a choice between food and clothing for the children and their adequate supervision.



A VIGOROUS IMAGINATION, capable of creating opportunities as well as sensing problems, is one of the great needs in performing social service in the local community. The Rev. Levi M. Rouillard, South Dakota's missionary to Indian schools, noticed that a large number of Indians were moving into Rapid City to work and to live.

Sensing in this a fresh community need Mr. Rouillard organized last fall the Black Hills Peace-Pipe Council. This is composed of Indian residents of the city and a few white friends keenly interested in the social well-being of the Indian. Its purpose is social and educational. Meetings of this romantically named organization are held fortnightly.



SAID OUR LORD, "Ye have the poor always with you." And in our modern life these poor are frequently herded into oversized, barrack-like public institutions where a short-handed staff "does the best it can." The Church's responsibility for these people was recently summarized in a pithy fashion by Dr. Jeffrey R. Brackett:

It is the prime duty of the diocesan Social Service Departments not to pass by on the other side of the public institutions.



THE FOLDER *Prayers for Rural Life and Work*, originally edited by the Ven. H. W. Foreman, has been revised in a third edition. Copies may be obtained gratis from the Division of Rural Work, Department of Christian Social Service.

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

MANY CLERGYMEN in cities and suburbs are perplexed by the problem of meeting apartment house dwellers and inducing them to attend church services. One very simple and effective plan has been used by the Rev. Charles H. Arndt, D.D., rector of Christ Church, Germantown, Philadelphia. A few years ago the parish was in an entirely residential neighborhood of large homes and spacious grounds. Recently the old houses have been vanishing rapidly, replaced by large apartment buildings, and followed by an influx of new people. Most of such buildings have a rule that prevents canvassing, even by church workers. Dr. Arndt found it easily possible to secure lists of tenants to whom he wrote a short, friendly letter:

I am writing to extend to you and your family a cordial invitation to attend the services of Christ (Episcopal) Church, corner of Tulpehocken and McCallum Streets, Germantown.

The services on Sunday are as follows: Holy Communion at 7:30 a. m.; Morning Service and Sermon at 11; Evening Prayer and Sermon at 7:45. Church school and Bible classes are held in the parish house at 9:45 a. m.

If you are not connected with any other church in this vicinity and wish me to call, I shall be pleased to do so and to welcome you personally to Christ Church if you kindly advise me on the enclosed card.

Please be assured of my most cordial interest and of my desire to be of service to you in any way within my power.

The letters were personally signed, enclosed in plain envelopes and mailed with a two-cent stamp. Dr. Arndt says of the experiment:

The apartment house condition, I have found, presents a new problem for our clergy to meet and to solve. In most cases I have found it very difficult, and in some cases impossible, to get in personal touch with the tenants in such houses. I conceived the idea of sending them a personal letter. The scheme has met with encouraging results and I have received many appreciative letters, expressing gratitude for my interest.

That is a modest statement. From other sources it is learned that the plan has worked splendidly, leading to per-

sonal contacts, opportunities for ministry, and increased attendance at services.

A simple and convincing proof that printer's ink can go where parish workers cannot always go; and a demonstration of its effectiveness.

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A CLERGYMAN OF considerable prominence wrote to the Department of Publicity seeking information about certain work in various mission fields. The reply referred him to articles in **THE SPIRIT OF MISSIONS**, all within the past two years, and supplied date of issue and page numbers. The references gave precisely the information desired.

Calling at the Church Missions House, the inquirer complained that he could not look up the references. He receives **THE SPIRIT OF MISSIONS**, of course; it goes to all the clergy; but he had never kept a file of the magazine, and stated that he rarely reads it.

One of the important reasons for the publication of **THE SPIRIT OF MISSIONS** is to supply clergy and church workers with down-to-date information about their Church's work. Yet this particular clergyman apparently fails to regard it as a necessary part of his equipment. Are there many such?

+ + +

R ELIGIOUS BROADCASTING is not confined to Christian Churches. According to a Dutch newspaper, the age-old custom of the call of the muezzins to prayer at the minarets of Turkey is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets throughout Turkey. These will be connected with a central transmission station, where the muezzins will at regular hours broadcast their musical cries. This will do away with the old bellmen and horn-blowers, and ensure that the call shall be heard all over the country at the same time.

THE SPIRIT OF MISSIONS

Field Department

The Rev. Bartel H. Reinheimer, D.D.
Executive Secretary

OUR GREAT spiritual enterprises are started because someone sees a marvelous opportunity to help his fellowman and is stirred to high endeavor. He recognizes that crime thrives because the children in one of the city's poorer sections are undernourished. He hits upon the plan of a free milk dispensary as an effective preventive measure. He persuades others to join him in the work. Later on the dispensary is gathered into the city's federation of welfare agencies.

This would all be well if the nullifying pull on spiritual effort was not steadily at work. This is how it works:

Whenever we create an agency to do things for us, as we hope more effectively, three things happen.

For one thing, we lose our feeling of personal responsibility.

For the second thing, we lose our sense of the reality of the need because we no longer come in personal contact with it.

And in the third place we lose our conviction of the value of the agency we have created and our obligation to support it.

We meet the vicious circle in all forms of organized social service. It is the major hindrance to the growth of the Church's missionary endeavor.

Read the accounts of first hand personal missionary work that are the joy and glory of this magazine. There is never need for missionary education when a man trained in the teachings of Jesus Christ stands face to face with want or ignorance, injustice or vice. It is only when he is removed from the presence of these things so that the challenge comes through the agency which he himself has created that he fails in his interest and his contribution.

To meet this situation the Field Department has been placed in the Church, like one of the tubes in a radio receiving set, to regenerate and amplify the weak impulses that come across the world, so that we may continue to feel a personal responsibility for doing Christ's work.

Who? What? When?

(*Not to mention How? Why? and Where?*)

THIS ISSUE FROM COVER TO COVER

1. Who was the first martyr of the Church in Hankow? pp. 444, 489.
2. While I am in Europe, where will I find Episcopal churches? p. 445.
3. Which of our churches in Europe has a building enriched by the art of Burne-Jones? p. 448.
4. What opportunities for study does the National Council offer at General Convention? p. 451.
5. What other educational opportunities will be available in Denver during Convention? p. 453.
6. What new missionary institution was recently opened in Porto Rico? p. 455.
7. Of what importance is the movement toward reunion between the Old Catholic and Anglican Churches? p. 459.
8. Who is the Presiding Bishop of the Church in China? p. 464.
9. Discuss three significant actions taken by the Synod of the *Shen Kung Hui* with especial reference to similar action by the Church in the United States. p. 464.
10. What have been the relations between the Churches in China and Japan? p. 467.
11. Who are: The host of General Convention? The chairmen of the Committees on the dispatch of business? The secretary of the House of Deputies? The secretary of the House of Bishops? p. 472.
12. What is the Church's function in adult education? p. 477.
13. Who is the only Chinese priest of our Church in the United States? p. 488.
14. What is the recommended subject for mission study during the coming year? p. 491.
15. What shall I read in preparation for the W.A. Triennial? p. 497.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE BOOKS IN this list (published as W. A. 73) are suggested for summer reading in preparation for the triennial meeting. They represent various and sometimes opposing points of view so that we may see different sides of the questions we are considering. They are suggested not as offering final solutions to our problems but as stimulating us to deeper thought and more earnest prayer.

FAMILY LIFE

Building Family Foundations, by Harold Holt. (Milwaukee, Morehouse, 1930. \$1 cloth, 65c paper)

This readable handbook on family relations is concerned with such practical questions as family economics (budgets and installment buying), the parent and child relationship, and sex education. The subjects are treated from the Christian viewpoint, culminating in chapters on the spiritual values in marriage and the function of the Church.

Social Problems of the Family by Ernest R. Groves. (New York, Lippincott, 1927. \$2)

A general book on family life; although intended as a college textbook in social science, it is suitable also for straightforward reading. There are chapters on Economic Conditions, Courtship, Divorce and Desertion, Family Adjustment, and Modern Criticism of a Family.

Men, Women, and God by A. Herbert Gray. (New York, Doubleday, Doran, 1924. \$1.75)

Questions relating to sex are discussed with candor and reverence by an English clergyman in response to a need for fuller understanding of the subject on the part of students.

PROPERTY AND ECONOMIC CONDITIONS

The Church and Industry by Spencer Miller, jr. and Joseph Fletcher. (New York, Longmans, 1930. \$2.50)

This book traces the development of the concern of the Church with human relations in industry. Attention is focused upon activities of parishes in typical industrial centers.

Equality by R. H. Tawney. (New York, Harcourt, Brace, 1931. \$2.25)

The idea of equality in the distribution of wealth as the underlying principle for a healthy social organization, is advocated and explained by the English economist who wrote *The Acquisitive Society*.

Men and Machines by Stuart Chase. (New York, Macmillan, 1929. \$2.50)

The effect of the machine upon the worker is the theme of this study. A more popular treatment of such phases of the subject as unemployment and overproduction is found in a new book by Mr. Chase, *The Nemesis of American Business*.

INTERRACIAL CONTACTS

Blind Spots by Henry Smith Leiper. (New York, Friendship Press, 1929. \$1 cloth, 60c paper)

Can we recognize and deal with our own prejudices? This book for young people describes actual experiences, where race prejudice has been replaced by understanding and brotherliness.

What the Negro Thinks by Robert Russa Moton. (New York, Doubleday, Doran, \$2)

The President of Tuskegee surveys and interprets Negro life in the United States in chapters on Housing, the Courts, the Advancing Negro, and the Negro's Reaction.

The United Thank Offering

The Romance of Its Growth

FROM AN OFFERING of \$2,188.64
in 1889
To \$1,101,450.40 in 1928.

From 1 woman missionary sent out
then

To 200 sent out today.

From 1 church building costing
\$1,000

To \$290,000 spent for buildings
since then.

From a thank offering of those attending the service in October, 1889

To a thank offering of the women of the Church.

THE SPIRIT OF MISSIONS

Filipino Immigration by Bruno Lasker.
(Chicago, University of Chicago Press,
1931. \$4)

An illuminating study of the newest race question in the United States, written for the Institute of Pacific Relations, is here presented with an analysis of the economic, social, and educational problems involved. Frequent comparison is made of the position of the Filipino with that of other Orientals in this country.

INTERNATIONAL RELATIONS

A World Community by John Herman Randall. (New York, Stokes, 1930. \$2.50)

The text of this powerful book is found in the first sentence of the Foreword: "The greatest event of the twentieth century is the birth of a world. There existed before vast continents, great empires, separate races, divided nations, but there was no *world* as such." Mr. Randall shows that a new world unity has actually come into existence through communications, business, and science. His concluding chapter deals with the need for a religion for the new world community.

The Clash of World Forces by Basil Mathews. (New York, Abingdon, 1931. \$1.50)

In broad, clear strokes, Basil Mathews pictures the great forces that are moving to control the world today. Three great movements strive for the Empire of Humanity, Nationalism, Bolshevism and Business, while above their struggle Christ, the true Lord of the world, waits until His people make Him King.

The Turn Toward Peace by Florence Brewer Boeckel. (New York, Friendship Press, 1930. \$1 cloth, 60c paper)

The appeal of this brief and popular book on the peace question is the appeal of facts, not lurid description of the horrors of war. Clear description is given of all the important steps taken by world powers in the direction of peace during the past ten years. America's part in the

movement, both positive and negative, is shown with a wealth of quotations from official sources. The relation between world economics and international conflict is dealt with thoroughly and clearly.

RELIGIOUS THINKING TODAY

God in the Modern Mind by V. F. Storr.
(Milwaukee, Morehouse, 1931. 50 cents)

The Canon of Westminster uses the 1930 Lambeth Report as the basis for "a fresh presentation of the Christian doctrine of God."

Religion and the Next Generation by Edwin Ewart Aubrey. (New York, Harpers, 1931. \$2)

Dr. Aubrey, the friend and guide of many college students, helps his readers to find a faith that is continuous with past experience and alive to modern issues.

Pathways to Certainty by William Adams Brown. (New York, Scribner's, 1930. \$2.50)

Are we in danger of losing the certainty in religious matters that is so essential for effective living? *Pathways to Certainty* suggests some ways for winning the assurance of God that we need.

Man and the Supernatural by Evelyn Underhill. (New York, Dutton, 1928. \$2)

A modern authority on mysticism discusses the action of the supernatural on human life, in its many manifestations in religious history and the lives of the saints, offering practical suggestions for spiritual growth through prayer and discipline.

The books listed above may be borrowed from The Lending Library or purchased from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

FROM CHRIST THE believer receives life—but the moment he receives it, the believer becomes in his turn a source of life for his fellows.

The duty of positive action incumbent on all sons of the heavenly Father is for followers of Jesus Christ transposed to a higher plane.

The Christian who is not a missionary is not a Christian at all.

And missionary activity is not *part* of the work of the Church of Christ. *The Church of Christ has no other work.*—BURTON S. EASTON in *The Missionary Emphasis of the Gospel*.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., Director

THE REV. ROBERT W. PATTON, D.D., will receive much needed assistance in his work, on September 1, when the Rev. Cyril E. Bentley, for the past five years rector of Christ Church, Macon, Georgia, assumes his new duties as Associate Director of the Institute.

Mr. Bentley, the son of a priest, the Rev. Walter E. Bentley, received his education in the public schools of his native town, Clayton, New York, St. Stephen's College, and the General Theological Seminary. Following his ordination in 1916, he began his ministry at St. Luke's Church and five associate missions, Lincolnton, North Carolina.

In 1921, Mr. Bentley accepted a call to become the first Executive Secretary of the Diocese of Atlanta. In addition to his pioneer work in establishing this office, he began the present Atlanta diocesan paper and carried the Church's ministry to the Federal Penitentiary in Atlanta. After five years' service as diocesan executive secretary, Mr. Bentley became rector of Christ Church, Macon.

During his entire ministry both in and out of parish life, Mr. Bentley has displayed a wide range of interest. His extensive contacts both within and without the Church have fitted him for the new task which he is about to assume. He is chairman of the Speakers Bureau for the Teaching Mission on the Great Commission of the Province of Sewanee. (See page 457.) He is chairman of the Social Service Department of the Diocese of Atlanta, chairman of the Executive Com-

mittee of the Appleton Church Home, the diocesan orphanage in Macon, secretary of the Standing Committee, Examining Chaplain to the Bishop of Atlanta, and secretary to the Board of Officers of the Diocesan Corporation. He has served as a trustee of the University of the South and the Fort Valley High and Industrial School. He was a delegate to the General Convention in 1928 and has been named a delegate to the forthcoming Convention.

His widespread community interests are evidenced by his membership in the Macon Chamber of Commerce, the Family Welfare Board, the Social Workers Club, and many other community enterprises.

The pleasure of Macon at the opportunity for enlarged service offered to Mr. Bentley as Associate Director of the Institute, was tempered by its reali-

zation of what his going would mean to it. The recording secretary, Isaac E. Marcuson, of the Central Conference of American Rabbis, wrote:

I just want to seize the first moment to tell you with what real regret I read of your leaving the city.

The Macon *Telegraph* said:

Mr. Bentley is a man of liberality, breadth, and intelligence. He has been much interested in social work to which he has contributed excellently . . . With all of his serious interests in matters social and spiritual, Mr. Bentley is an extremely human person. He can wax enthusiastic over getting Manila on his radio or the latest wrinkle in aviation . . .

The American Church Institute for Negroes eagerly awaits his coming as its Associate Director and gives him a most cordial welcome.



THE REV. CYRIL E. BENTLEY
On September 1, becomes Associate Director of the Institute

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XA THREE-YEAR PROGRAM of diocesan boys' work organization throughout the Church was adopted for recommendation to the National Council of the Brotherhood at a conference of leaders held in May at Swarthmore, Pennsylvania. It provides for diocesan older boys' conferences and institutes for leaders, held under the auspices of the various dioceses entering into the plan, with the coöperation of the national Brotherhood in furnishing leaders and programs. The Rev. Irwin C. Johnson was made chairman of the committee having charge of this program. The full plan, when finally adopted, will be announced at the national convention of the Brotherhood in Sewanee, August 27-September 3.

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RECENTLY A REQUEST for Brotherhood literature was received from Amsterdam, Holland. In Cuba the Brotherhood *Handbook* is being translated into Spanish, while portions of it have already been translated into Sioux and into Japanese.

+ + +

INTERNATIONAL NIGHT will be a feature at the Brotherhood convention in Sewanee, August 27-September 3. At this service there will be bishops or other representatives from various mission fields and there will be a brief message from each nation or race represented.

+ + +

PAUL RUSCH, of St. Paul's University, Tokyo, Japan, who has been in this country on a mission for St. Luke's Hospital, returns to Japan on July 26, to undertake the organization of a national Brotherhood of St. Andrew there.

Church Army in U. S. A.

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



CHURCH ARMY is a society of lay evangelists. As laymen they have no official place at the altar, although occasionally theirs is the privilege of the pulpit.

Along with all other lay folk they may function as lay priests and offer intercessions and prayers; and as lay prophets by their forth-telling and witness-bearing. It is rather as shepherds that these young men regard themselves. Some are content to be only sheep-dogs.

In *The Form and Manner of Ordering Priests*, the bishop urges the ordained to "seek for Christ's sheep that are dispersed abroad." There are priestly shepherds and there are lay shepherds in the Church of God. The pastoral office has in no age of the Church been confined to those of priestly rank.

The priest is identified with the altar, and the preacher with the pulpit, but the pastoral man is a man on the ground. Where the sheep are, and the scattered sheep, there he is. His hobby, his holy sport, is seeking straying sheep that they may be saved through Christ for ever.

Under the direction of the missionary archdeacons and rural clergy, Church Army evangelists are constantly shepherding those away from the main flock.

Captain F. A. Turner, writing from the Diocese of East Carolina, says:

The rural field where I worked for two months before Easter, is now in a position to have an ordained minister. Before the bishop sent me there, the three country churches had been without a clergyman for nearly two years and conditions had reached low ebb. This is our job, preparing the way for the higher ministry of the Church.

There is the sheep dog rounding up the sheep for the shepherd to care for.

THE NATIONAL COUNCIL

Captain R. W. Lewis tells of work in a small valley four miles from Schuyler, Virginia, with no church or Sunday school:

In visiting these folk I find them yearning for a friend in whom they can trust. Sunday night at sundown I held a service by a large dam; the first service I believe that has been held for these people at this place. Some said they had not sung a hymn in eight years!

The Commission on Work among the Isolated in the Diocese of Albany reports a very great increase in the number of persons enrolled for religious instruction by mail, by reason of the work of the diocesan evangelist, Captain A. W. Abraham. The report shows 667 persons under instruction by forty-three teachers; truly a unique form of pastoral work.

Along with the Rev. R. C. Joudry and Miss Grace Manchester, Captain Abraham, who is working under Archdeacon Purdy, has proved a true shepherd of souls. C.A. delights to work for people who are out of touch with ordinary parish life.

Readers of THE SPIRIT OF MISSIONS are invited to become Prayer Partners in this work of the under-shepherds. For particulars write to Miss Lucy Kent, C. A. Associates Union, 416 Lafayette Street, New York, N. Y.

The address of St. Paul to the vestry of the Church at Ephesus, is for all the laity as well as the priests: "Take heed unto yourselves and to all the flock over which the Holy Ghost has made you shepherds."

CHURCH ARMY workers bear on their uniforms the monogram *C. A.* It means, of course, Church Army, but it also means Christ's Adventurers. In these pages in the coming months will be told some of the adventures which befall these young Churchmen Alert. Mission work is thrilling, as a recent report from a captain testifies:

"A man who is a member of our Church and who had been drinking heavily all week, came on two occasions to kill me, but I managed to talk him out of it. The first time he handled me in a very rough manner."

Such incidents bring to mind the days of 1882 when Church Army was born in London slums, and saloon-keepers offered a pint of beer for every square inch of the C.A. banner which their gambler-customers could seize. The powers of evil are very aggressive when attacked. The Bishop of London once called Church Army the spearhead of the Church. Recently a

captain, working in an isolated section, heard that at an out-of-the-way gas station a crowd of men and boys were drinking and gambling. Immediately he went out to them and found that most of them were young men. They were sitting around on boxes and barrels, drunk; one of them called out, "Preacher, come and straighten us out." He talked to them simply about the love of Jesus and the need of repentance. When he had done they said, "Come again and tell us more." Four of them came to the next service at church. Such is the drawing power of the Christ!

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



A GRATIFYING NUMBER of picture puzzles have been offered in response to our appeal in the May SPIRIT OF MISSIONS. These are bringing, and will bring, pleasure to many persons until the pieces are lost or worn out. Thus far, however, no offers have come of small motion picture films. There must be some such films available whose owners would be glad to share them with far-away hospital patients. Can it be possible that these owners do not read THE SPIRIT OF MISSIONS!

+ + +

THE LIBRARIAN of a U. S. Marine Hospital that cares for sailors of many nations recently wrote:

The C.P.C. certainly has been our good angel. So many people have responded to your appeal and I get such nice things. There is a poor Chinaman in the hospital now who is enjoying the Chinese books you sent. He was so incredulously pleased when I told him I could bring him a book in his own language.

A C. P. C. officer who provides much good reading matter for her county institutions hears as follows from a warden:

I want to thank you for increasing our library with books that hold the interest of the men; replacing the grammar grade books that were all we had before the Church Periodical Club became interested. Since receiving these books we notice a larger attendance in the library and they are almost constantly in circulation. It is an actual fact that men have chosen reading in preference to moving pictures and other entertainment. A marked improvement is shown in the conduct of the men. The Inmate Government Body often punishes a man for infraction of rules by taking away his library privilege, a privilege he is only too glad to regain.

The underlying spiritual value of the C.P.C. is expressed in these few lines from a priest who has known the Club for many years:

I wouldn't for anything in the world have my C.P.C. circle of friendships broken. It is one of the bright spots in the experiences of my ministry. The fine letters that I have received from some of my correspondents through this medium have been of the utmost pleasure to me.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



THIS IS THE FOURTH year that CMH has been established in the Diocese of Maryland, much to the benefit of the Church. Miss Dorothy Clark, the executive secretary, is following along the early lines of development, strengthening the work, and increasing the usefulness of CMH to the diocese. An important part of preventive work with girls is helping them form new church contacts when they come to Baltimore, since the change from the family church often means they lose the habit of going to church. CMH is interested in encouraging these girls to find a place for themselves in one of the city churches where the stabilizing influence of religion will help them make a good adjustment to life in the city. The freedom of choice open to young people today makes it imperative that they have a strong sense of spiritual values, if they are to avoid difficulties. Since Miss Clark took charge of the Maryland society last June, seventy-three girls have been under its care. Thirty of these cases were preventive; thirty-one were unmarried mothers, and twelve were delinquent girls.

The unmarried mothers are not from any one particular class; they are likely to be representative girls, but they all need help in reestablishing themselves. CMH utilizes the resources of clergymen for spiritual assistance for these young girls, and also the knowledge of behavior which psychiatrists have, to enable every girl to make the best possible adjustment.

The parish groups are making known the facilities of CMH for helping young women out of difficulties, or in preventing girls from getting into them. This helps us to reach those in need of aid. Their work in raising funds, also, is very important, since CMH is largely supported by the parishes in the diocese. Motor service, friendly calling, clinical work, gifts of clothing, secretarial work, and case work service, are other contributions of these parish groups.

THE NATIONAL COUNCIL

Seamen's Church Institute

The Rev. W. T. Weston, *General Secretary*
25 South Street, New York, N. Y.



THE MANY friends of the Seamen's Church Institute of America will be glad to know that even in these times of distress when our problems seem almost beyond the power of solution something of cheer and encouragement presents itself and what was an apparent failure appears to be a success.

In December last I was forced to state that the Board of Directors of the Seamen's Church Institute of Manila was compelled, because of a lack of financial support, to take steps to close the institute and abandon the field. At that time Bishop Mosher said that fifty years from now we would regret that it had no foothold in this archipelago.

When action was taken to surrender our work, it was stated that to raise money for an institute building in Manila was an impossibility and it was obvious that the Church at home could not do what was necessary to enable the institute in Manila to function adequately. Preparing to give up the work Bishop Mosher said, "Thank God for the little we have been able to do, and hope that some day it may be possible for another generation to accomplish a work that we had to neglect." With a feeling of regret that the local board deemed it necessary to abandon our station in Manila and surrender this splendid opportunity for a piece of real missionary work, we appreciated as never before the disappointment and grief that constantly fill the lives of our missionary bishops when they must stand by and witness the passing of such opportunities for service simply because there are no funds available.

Through a supreme effort the institute in Manila has been carried on from month to month, financed by a few loyal supporters and the offerings taken at religious services aboard ships stopping at this port. At this writing the future looks brighter and because of the self-

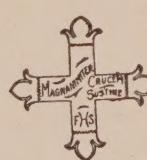
sacrificing life of one Christian layman, who is personally carrying on the work, and the indomitable spirit of the cathedral clergy who are determined that the institute shall not be closed, the work goes on and we are hoping and praying that some day in the not too distant future the Church may be able to provide for this strategic station at the crossroads of the Pacific.

+ + +

WE ARE VERY glad to welcome to our staff of chaplains the Rev. J. C. Donnell, who has assumed his duties as chaplain-superintendent of the Seamen's Church Institute of Los Angeles, to succeed Chaplain Kelley, who after nine years of service at the Institute, has been called to be headmaster at the Harvard Military School in that city.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Recording Secy*
2103 Main Street, Jacksonville, Florida



THE STORY OF the work being accomplished by the Master's Fund is an interesting one. Mrs. William E. Lamb, chairman of the fund, reports that one who was set apart as a Deaconess upon her graduation in May, 1930, from the New York Training School for Deaconesses has an appointment in southern California. Another young woman who graduated with highest honors from the Philadelphia Training School, is the wife of a clergyman and expects to accompany him to the mission field. From St. Margaret's, Berkeley, a young woman whom our fund helped has returned to Hooker School, Mexico. Here she has charge of the first three grades in what is known as the American Department in the new classroom building given by the B.T.O.

At present we have candidates in each of the four accredited church training schools. The list includes two at St. Faith's, New York; one at St. Margaret's, Berkeley; one at Chase House, Chicago; and one in the Philadelphia Training School.

The Girls' Friendly Society

Miss H. A. Dunn, *Acting Executive Secretary*
386 Fourth Avenue, New York, N. Y.



ST. AUGUSTINE'S MISSION,
Kohala, Hawaii, has been
chosen as our 1931-32 mission
object. We have pledged
\$2,000 to help build a new par-
ish house.

We shall continue our coöperation with the National Council's missionary education program and recommend the widespread use of *Building a Christian Nation*. The special mission study number of *The Record* will be the January, 1932, issue, which it is hoped will prove as useful to church groups as the India number last January.

The new program suggestions (to be ready in September) will center around the "creative use of leisure time." To quote from a recent statement:

Those of us who are working with girls of all ages, the older business girl and the high school girl, come more and more clearly to realize that each girl needs greater inner resources than she has; she needs something to fall back upon when she is alone and something more creative than the commercialized forms of recreation upon which she usually relies. She needs to make things with her own hands, to participate in games and dances, and to share in some active way in music, art, and nature. The new program suggestions, therefore, provide for activities that are not only interesting for the members of the branch to do together, but which also give them something that they can take away from the branch meetings—interest or hobbies which they can carry on by themselves at home.



THERE WILL BE a leadership training conference for our older members and associates at Adelynrood, South Byfield, Massachusetts, July 31-August 4. Although a national conference, it is expected that registration will be largely drawn from Provinces I, II, and III. The Girls' Friendly Society will also be represented at many of the church conferences this summer and will hold thirteen diocesan conferences of its own.

The principal activities of the Girls' Friendly Society at the General Convention will come in the week of September

21-28, in which there will be a tea, a luncheon, a dinner, Corporate Communion, and a festival service. The Presiding Bishop will be the celebrant at the Corporate Communion and the Rt. Rev. W. B. Stevens, Bishop of Los Angeles, will preach at the festival service.



THE ANNUAL REPORT of the G.F.S. for 1930 is now available for distribution. Copies may be secured from the national office.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



AS PART OF ITS effort to exalt the religious motive and spirit in the life of nurses, the Guild of St. Barnabas has for several years past organized in certain cities, and encouraged in others, a special church service for nurses on Florence Nightingale's birthday, May 12, or on the Sunday nearest that date. At these services, nurses in uniform, both graduates and students, have attended, usually coming in bodies from the several hospitals. In most cases, impressive processions of uniformed nurses entered the church behind the choir. In a few cases the service has been held in a public hall, thereby securing a larger degree of coöperation with all religious organizations. This was especially notable in Philadelphia this year, where three thousand nurses in uniform, probably a thousand other nurses, and about five hundred guests, assembled in the Metropolitan Opera House. In the Cathedral of St. John, in New York, two thousand nurses in uniform and many other nurses were present, the general public being excluded for lack of space. In Brooklyn nine hundred and fifty, and in Cleveland nine hundred, attended in uniform. Twenty-one other cities have reported special services with a total attendance of 10,122 nurses in uniform, 1,666 other nurses, and 2,940 friends; a grand total of 14,728.

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WITH FOREWORD by the Rt. Rev. Frank A. Juhan, D.D.,
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INTRODUCTORY NOTE by the Rev. John W. Suter, jr., Executive Secretary, Department of Religious Education, National Council.

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